



**SLAUGHTER:**  
***THE CULPRIT BEHIND!***

**BY : A. K. PAREKH**

**Cow Slaughter :  
The Culprit Behind ?**

by  
**ABDUL KARIM PAREKH**

English Translation  
**M. A. SIRAJ**

# FOREWORD

BY

S. ABUL HASAN ALI NADWI

It is a wellknown fact that the Hindus of India in general have different beliefs, faiths and concepts regarding the hundreds of the creatures and the animals found on the Earth. India, being an agricultural country, the cow is regarded an animal of great importance. Among all the countries India and ancient Egypt have the distinction of paying great regard and reverence to the cow quite religiously and India in particular became the world's greatest centre of 'Cow Worshipping'.

In the recent past, under the influence of political gains and sectarian rigidity, the above phenomenon has been used as a political weapon against the Muslims and compared to all the other allegations attributed to them, this one has an instant effect on the Indian psyche. Mainly due to the religious sentiments and the emotional attachment the Muslims have been dubbed as the killers of the 'holy cow', held as 'Avatar' and worshipped from the ancient period till this day by the majority of Indians.

There could have been a customary symposium, deliberations or intellectual discussions among the learned people to refute the charges and to explain the basic principles, regarding the birth and existence of this useful and precious genre of species alongwith the different religions and nations of the world. Many intellects and religious evangelists have taken the advantages from these debates. But it would have been difficult for a common man to comprehend and the reasoning could not have been sufficient enough to convince the die hards who hold Muslims as killers of the cow for their political and communal gains.

Our learned friend, the interpreter of Qur'an, Maulana Abdul Karim Parekh has seen this issue from a different angle and while

dealing with the issue as who is the killer of the cow and who is blamed for it, has deduced conclusions as exact as they are drawn in Science and Mathematics.

The learned scholar has proved that Muslims are not even one percent responsible for the killing of cow. Those who believe in the religious esteem and the holiness of the cow sell it for their economic and trade gains and in order to benefit from its skin and different parts, ultimately kill it. Maulana has furnished statistics which he have collected from such reliable sources which can't be challenged. The documentary evidence of the facts gathered by him have to be admitted. When he brought these facts to the notice of Vinoba Bhaveji and to other non-Muslim brothers, they just could not deny them.

The book 'Cow Slaughter : The Culprit Behind' written by Maulana does not only deal with facts, figures and incidents, it also contains enough material of divine teachings and practices of Islam, which while it invites and appeals non Muslims to study the teachings of Islam, induces Muslims to practice them.

This small book also contains the photographs of the clippings of Hindi and English newspapers as a testimony towards author's claim. Because of the authenticity of the text, mathematical approach and reliable statistics, many Urdu editions of the book have been published so far.

Earlier, 'The Conservation of Cow and Indian Muslims' (Urdu), was published in 1977 by Maktaba 'Zikra' Rampur which infact was a speech delivered by Maulana, later published in the form of a book into several editions. Now, Maulana Parekh has re-edited it and a fresh edition of the same is being presented in 1991 by Maktaba Zikra for the third time under the title 'Gae ka Qatil Kaun aur Ilzam kis per?' (Cow Slaughter : The Culprit Behind). There is a need to render this (book) into Hindi and English, in order that it reaches to maximum number of readers.

7, Sha'ban 1411 Hijra  
23, February 1991

S. Abul Hasan Ali Nadwi

1. The Marathi and English translations have already been published, and Hindi version is on its way to press. (Publisher)

## About the Author...

A pragmatic personality, Maulana Abdul Karim Parekh has been ardently promoting the real grasping of the message of the Holy Qur'an amongst the people since last 50 years. He is widely acclaimed for his Dars-e-Qur'an (discourses and commentaries on the Qur'an) Tarjuman-e-Qur'an (Translation of the Holy Qur'an in easily understandable Urdu), Lughatul Qur'an (Qur'anic Arabic Dictionary in Urdu, English, Hindi, Gujrati, Bangla and Turkish), Vigyan Yug Mein Islam Dharma (Hindi), Aurat Ki Tauheen (Urdu) and several other books. The Dars-e-Qur'an and Tarjuman-e-Qur'an are available on audio and video tapes.

Maulana Parekh deals with modern challenges and conflicts with a Qur'anic approach along with scientific reasoning and apt logic for the inquisitive or doubtful mind. Thus he is highly appreciated by one and all - men and women, the youth and the aged and the common masses and educated elites.

Besides Hindi, Urdu, Marathi, English, Arabic, Gujrati and Sindhi, Maulana Parekh has a good command over Sanskrit. His deep knowledge of other religions such as Hinduism, Christianity, Judaism, Buddhism, Jainism, Sikhism and other faiths alongwith and in comparison to Islam puts him in a class apart amongst Islamic scholars. In fact he is considered to be one of the most versatile scholars for addressing Religious Meets, Conferences and Seminars as well as having dialogues and interactions with non-Muslim scholars.

Being such an erudite scholar as well as a successful timber merchant of Nagpur, Maulana Parekh is well aware of day to day problems, conflicts and ground realities which Indian Muslims



face. His solutions offered in this context carry a lot of weight. In his capacity as Chairman, Trustee, Founder member, etc. of institutions like Nadwatul Ulema (Lucknow), All India Muslim Personal Law Board (Delhi), All India Majlise Mushawarat (Delhi) Faculty of Theology Aligarh Muslim University Court, Majlise Talimul Qur'an (Nagpur), Central India Institute of Medical Sciences, Citizen's Peace Committee (Nagpur), Secular Society of India (Nagpur), and Society for Communal Harmony (Delhi) his contributions are well acknowledged.

With humble demeanour and profound prolific elucidation of the Holy Qur'an, as his life's chief mission, Maulana Abdu. Karim Parekh stands out as a hallmark of real humanitarian and Islamic values resurgence.

Pune :

March, 1995

– Anees Chishti

## COW SLAUGHTER : THE CULPRIT BEHIND?

*"It may be that God will grant love  
(and friendship) between you and  
those whom ye (now hold as enemies).  
For God has power (over all things); and  
God is oft-forgiving, most Merciful."*

(Holy Qur'an)



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## PREAMBLE

The vast number of Muslims who live in India today did not suddenly appear on this land. By the grace of the Almighty, Islam arrived in this country. Several communities, large as well as small, who inhabited this beloved land of ours since antiquity, embraced it. Many tribes, kings and even considerable number of followers of various other universal faiths also joined its fold. They began professing faith in oneness of Allah and acknowledged the holy Quran as the divine message and grew stronger in their conviction of accountability in the life hereafter.

### THE ISLAMIC CARAVAN:

None can deny that even to this day, people from various communities keep joining this caravan of Islamic faithfuls each day. The process has been continuing ever since the first band of Muslims took ablution in the river Ganges and prayed on its banks.

India is a land of rich cultural diversity. So vast was the sweep of its civilisation that it was almost impossible to define what is strictly Indian. None could ever fix parameters of Indian culture. So old was the native culture that even its original language became almost extinct from the popular conversation. Several universal religions came to this land and threw roots into its soil. Muslims, when they arrived on the Indian soil, had a very vigorous faith with them. They had sterling qualities and honesty. Their hearts were lit with the flame of faith. Truthfulness, integrity and honesty were the hallmarks of their character. All these attracted a constant stream of converts to the new faith. This naturally provoked some kind of struggle between the enthusiastic faithfuls and followers of old, superstitious beliefs who were not agreeable to giving up their faith.

## CAUSES OF TENSION :

Several other irritants further aggravated the tense Hindu Muslim relationship. They stemmed from history, ethnicity, political tug of war and various other factors: the wars between the princely states; internecine feuds among Mughal rulers and the disintegration of their empire; customs inherited from past association with native faiths or through cultural exchanges with non-Muslims; evils attendants to the professional links with other communities; advent of idol worship among Muslims under the cover of grave worship; encounter with the mighty British colonialism; the 1857 mutiny; the confrontation between the Ulema and the Arya Samajis and the Shuddhi Sangathan; failure of Khilafat Movement; and the 1947 partition of the country. These constantly turbulent life of Indian Muslims has had its impact over their relationship with the Hindus.

## DIVINE FAITH :

The Muslims are the followers of a divinely revealed faith. In various aspects of their life viz, political administration, culture, family life, and even in such minor things like food habits they are solely guided by the divine scriptures. Eating of beef (Cow's meat) is perfectly halal (legitimate) for them. This is detested by a section of Hindus who consider cow to be an object of reverence and worship. This irksome irritant of the Hindu-Muslim relationship has defied solution even since the time of Mughal emperor Akbar.

## POST PARTITION :

The post-partition history of India is too well known to be recounted here. The spiritual seat of guidance for the congress politicians in India vacated by Gandhiji following his assassination was taken over by Vinoba Bhave. Vinobaji led a countrywide campaign for cow protection. Several central and state ministers used to visit Vinobaji at Wardha even as his campaign was at its peak. They would touch his feet and seek his blessings. These leaders knew it very well that it was impossible to ban the cow

slaughter and that any such step would only starve lakhs of people. They were convinced that the problem has no solution. But in public they supported Vinobaji's stand and indulged in hypocrisy.

## COW PROTECTION :

The hidden hand of the government was exposed on the appropriate moment. In 1977, the Hindu chauvinist organised a big national level cow protection conference at Nagpur. I too was asked to speak at the public session as a representative of Muslims and Islam. The speech was tape recorded and was reproduced in a fortnightly, Tameer-e-Hayat, the spokesman of Nadwatul Ulama, Lucknow by its editor late Maulana Ishaq Jalees Nadwi. It was later published in an Urdu booklet by Maktaba Zikra, Rampur. Translations in other languages followed subsequently. Still later, in 1983 when the situation had changed more drastically, we compiled the speech into a book. By then Vinobaji, passed away following his fast unto death. By the grace of Allah, I found everything that I had said in 1977, coming true.

## NON BAILABLE ACCUSE :

The glad-tidings contained in the verse quoted in the beginning of this speech seems to be proving itself. All those quarters who had held Muslims guilty of cow slaughter are now changing their opinion. Perhaps even more are now discovering that economy of nearly 300 million people of this great country have either directly or indirectly to do something with a live or dead cow, or even with its slaughter. Its beef, hides, bones, horns sustain a vast economy. Some wicked individuals even run a thriving trade on in skins of calves much before they are born. For this they even slaughter the pregnant cows. Several state governments together with the central government abet such criminals. Therefore the title of this book has been suggested as 'Who is the real killer of cows'?



It was found necessary that this book is translated into English for wider introduction of the view among non-Muslim brethren. We have therefore arranged its English, Hindi and Marathi translations.

#### IMPACT ON HINDUS :

The 1977 speech on 'Cow Protection and Indian Muslims' had good impact, particularly among those Hindu brethren who were holding Muslims responsible for slaughter of cows and reacted angrily to this custom among Muslims. By the grace of Almighty such brothers have now started thinking differently. Some of them even corresponded with me and this humble servant of God was able to convince them by quoting from holy Quran and arguing on Islamic lines. This is purely divine grace that the Quranic arguments advanced by me had a miraculous impact.

#### NOT EVEN 1% :

This speech was widely reviewed in Hindi, English, Marathi, Urdu and Gujarati newspapers, Some intellectuals even wondered that prior to reading my speech, they considered only Muslims responsible for the cow slaughter thereby offending Hindu sentiments. But after reading of the booklet containing my speech they were now convinced that Muslims had hardly anything to do with it. They discovered that communities like Buddhists, Christians, Nepalis, Gurkhas, Banvasis, Gonds, Korkus, Bhils, Marias, Parsis, Bhangis, Chamars, Harijans, and even large sections of the South Indian Hindus consumed beef. Even the caged animals in the zoos and beasts of circus in cities are served beef under official orders. The lions, tigers, bears, wolves and leopards consume beef before thousands of visitors. They are not served chicken or mutton.

#### NO MUSLIM TO DINE :

The national flag carrier in the skies, the Air India, serves delicious beef dishes to its passengers. Lakhs of tons of beef is

exported out of India. The Jains, who would otherwise not kill even a fly out of religious belief, carry out the international trade in tallow (cow's fat). This is purely with the official consent and under its supervision. Muslims are no where involved in this whole affair. In fact among those who thrive on beef trade and export, Muslims are no where to be seen.

#### CONFRONTATION :

By Allah's grace the manuscript of my speech reached the hands of Vinobaji during the peak of the cow protection campaign. He clarified through statements that his campaign was not in the least directed against Muslims. Rather his battle for non-violence was against the government.

#### A MISUNDERSTANDING :

But, regretfully, some naive Muslims considered my speech to be supportive of prohibition of cow slaughter and as such interpreted it to others. While the fact is that I never pleaded that Islam prohibited the consumption of beef.

#### FASTING UNTO DEATH :

Circumstances change. Only a few days later, Acharya Vinoba Bhave went on a fast-unto-death to press for a ban on cow slaughter. Though the government hardly felt any pressure, in popular discussion in villages and towns, the tone betrayed hostility towards Muslims.

#### MUSLIM DELEGATION :

I conferred with my friends on the issue and formed a delegation comprising representatives from our Majlis-e-Taleemul Quran, Manavta Sandesh Ashram, Indian Secular Society, and Payam-e-Insaniyat circle. The delegation left for Wardha by car where Vinobaji was observing his fast unto death. Objective before us was to absolve Indian Muslims from the whole affair. Travelling with me were Qazi Mr. Abdul Wahab, IAS, ex-commissioner, Nagpur; Mr. Abdul Aziz Engineer, Maharashtra State Electricity Board; Prof. Pathan; Mr. Adam Isabhai; in the delega-



tion. We met Vinobaji and the impression gained by me was that he though had a serene mood, but was inwardly disappointed with prospects of resolution of the issue.

#### LIVES ON DEATH BELT :

I pleaded with him that his fast-unto-death was fraught with dangers for Muslims. If anything untoward happened to him, life of lakhs of innocent Muslim men, women and children will be in peril. There will be anti-Muslim riots. There was smell of violence in the air and things were turning for the worse. Vinobaji consoled me in the following words: Maulana Parekh, I have read your speech on Cow protection. I am satisfied that Muslims are not at all responsible for cow slaughter. I am against the government.

#### PROBLEM IS OF FOOD :

Only the pervious day, West Bengal chief minister Jyoti Basu and Tamil Nadu Chief Minister Mr. K. Karunanidhi had visited Vinobaji. They had explained that they did not consider the cow slaughter a religious issue. Rather it was an issue related with popular food habits. "A ban on cow slaughter would starve to death lakhs of people", they had sounded Vinobaji. The two chief ministers had touched his feet and left. Vinobaji was highly disturbed with their stand. He told us, "I will tackle them". Parekh Sahab, don't worry, I consider Muslims as my friends. I had been receiving their cooperation", he remarked.

#### CONTENTED :

Qazi Abdul Wahab and Abdul Aziz engineer also took part in the conversation. They asked him whether he was satisfied with the total ban on cow slaughter in Maharashtra. Vinobaji expressed his approval: "Yes, I only wanted this". They then referred to the automatic slaughter house run by Babcock & Company and the Brook Bond India Limited where two thousand animals are slaughtered everyday and packed and exported.

But then an officer from his Ashram informed us that the slaughter house only used oxen and buffaloes for the purpose. Cows were not slaughtered there. Vinobaji had very poor hearing. Whatever we said, it was passed on in writing to him by his aides and then he would reply to us. Following this I requested him to send some of his people there in order to supervise personally. I told him that the slaughter of buffaloes was only for the namesake. Thousands of invalid cows were being slaughtered stealthily each day and exporting companies were fattening on their exports.

I argued with him that a milch buffalo cannot be bought for less than Rs. 5000 to 7000. But an old buffalo, past her milk producing age is available for Rs. 2000 to 2500. The purchasing officers from a beet export firm cannot purchase 2000 or so animals in bulk from a single mandi (market). They have to visit different district mandis. Is it not possible that a hundred and odd buffaloes be paraded in front in order to please Vinobaji, an advocate of cow protection, and on the back of it 200 invalid cows available against Rs. 15 or 20 each be slaughtered. This is very profitable for even the officers and workers of slaughter houses who can make a clean profit of Rs. 2000 on each slaughtered animal by pushing invalid cows. I am, rather firm that such export firms only export cow-beef under the label of buffalo beef. Vinobaji took time in fully comprehending my argument. But then he appeared disappointed and wanted to know the remedy. "Deep faith in cow's sanctity could be the only solution", I replied, "One who considers cow slaughter a sin will never indulge in it. Those who do not have conviction in its sanctity will continue to slaughter them, notwithstanding it being an offense in the statute book. Unless one has faith, the cow will continue to be the victim of avarice, profit and trade."

We were served with tea. Vinobaji - very affectionately shook hands with me. But he was dissatisfied inwardly. He showed me the marble tabled on the wall inscribed with Surah

Fatihah and even read it out to me. I told him that only the fear of accountability before God on the day of judgement will make man adhere to his laws. Islam has several do's and don'ts. It prohibits a lot of things. Observance of all this is enforced automatically through the fear of the day of judgement (Aakhirah). It is our belief that the day of judgement is pre ordained. The Surah Fatihah carries this message and is repeated by every Muslim in all his prayers (Salat) all through the day.

#### **DOCUMENTARY EVIDENCE :**

There were press reporters roaming all around us. Doctors were checking Vinobaji's condition and pulse rates from time to time. Vinobaji sent his personal staff to see us off. We left quite a lot of documentary proof with Vinobaji and returned safely to Nagpur.

#### **ZERO RESISTANCE :**

Next morning, newspapers across the country carried the report of delegation's parleys with Vinobaji. The role and stand of Muslims in the cow protection (or slaughter) affair was fully explained. The reports clarified that Muslims were not the main culprits behind the cow slaughter. By Allah's grace, the purpose was achieved without much confrontation.

Even as the reports were being published, the Buddhist scholars and individuals and Dalits held demonstrations against Vinobaji throughout Maharashtra and came out with their stand. They boldly announced their resolve to continue to eat cow's meat and maintained that it was not prohibited under their religion. This reaction saved Muslims from being a party opposed to ban on cows slaughter. Then a section of newspaper commented about sympathetic role of Muslims.

#### **FOUR PRONGED BATTLE :**

Whatever little was left in opposition to Vinobaji's pro-cow campaign was contributed by the DMK leaders from Madras who announced that they will not give up their right to consume cow's

meat. Several other South Indian Hindu Organisations and trade unions also came out in opposition to Vinobaji. Other beef eating people too refused to cooperate with him. It was evident for a large number of Hindu brethren that they need to wage a four pronged war against their own co-religionists to demand a ban on cow-slaughter.

#### **EARTHQUAKE IN AN EMPTY BEEF-BOWL :**

Even as we were able to remove Muslims from the pro and anti cow slaughter campaign, a leader of a Muslim party which even participates in elections threw spanner in the works by a fiery speech in Mominpura locality of Nagpur wherein he declared that Muslims will not forsake their right to eat beef. Mercifully this fearless leader spoke in the Muslim dominated Mominpura. Otherwise he would not have left the scene after his speech, but would have left the Muslims to face the aftermath. Yet some parts of his speech appeared in the newspapers. He had made safe exit from Nagpur but it took quite some time for us to wash off the scars left by him. Thankfully the speech did not do much harm.

#### **ON THE TIP OF A DAGGER :**

Such fiery speakers may be winning a lot of admiration from people in Muslim mohallas but they only make the Muslims living elsewhere vulnerable. By whipping up emotions on a sensitive issue like cow slaughter they cannot do any worthwhile service to the Muslims. They only enhance the sense of insecurity among those scattered Muslims who are not at all responsible for it. They will be vulnerable against communalists. Such speakers unintentionally create difficulties for their fellow Muslims. They must fear God and should not push them into the abyss of ruin. This verse of the holy Quran must receive attention:

"Hast thou not turned thy vision to those who have changed the favour of God into blasphemy and caused their people to descend to the house of prediction."



## PSYCHOLOGY OF REACTION:

The cow slaughter has been a bone of contention between majority and minority and has been responsible for communal tension and strife for long years. But going by actual state of affairs Muslims could easily be withdrawn from this whole ticklish issue. Rather they could be replaced with the score of other people and business houses who are mainly involved in beef business. It is quite possible to mobilise public opinion against them over the issue. Muslims are a people raised by the almighty Allah as a group that invites people towards Allah and his religion. Mere raising of demands provokes reaction and it does not create any conducive atmosphere for a community that has to discharge the obligations of dawah (Propagation) in the country.

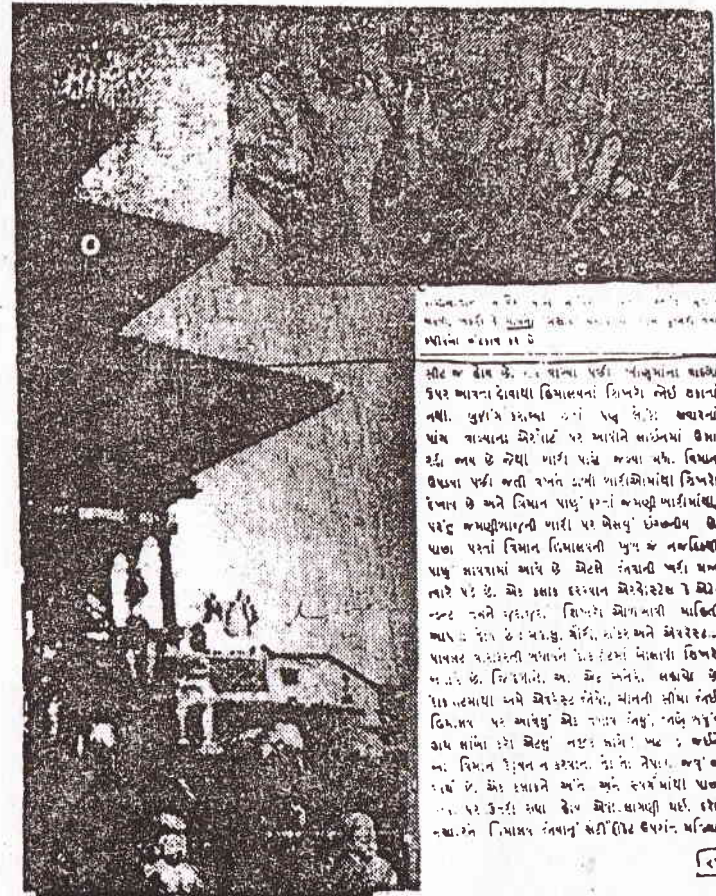
## COW AND PATHAN:

Even as the anti-cow slaughter campaign was going on in India, I had the opportunity to travel abroad. I happened to visit Karachi where I found that the cows had unusual height, almost equal to burly Pathans from Frontier. They had fantastic girth and physique.

Enquiries revealed that Pakistanis tended their cows with great care while those that were slaughtered there, were those that Hindu brokers from India sold them. These brokers were purchasing invalid, old, infirm and sick cows from India in bulk paying a petty Rs. 15 to 20 for each. A medium quality Pakistani cow carried a price of Rs. 7,000 to 10,000. So, for slaughter purpose, they did not use their own cows. The cows were even more costlier in the Middle East where each of them was priced at no less than Saudi Riyals 3000. Saudi Riyal in those days was equivalent to Rs. 3.25 which meant that each cow had a price of Rs. 26,000. The natural conclusion is that even though there was no prohibition on cow slaughter in the Muslim countries, it was not within everybody's capacity to sacrifice cow for meat purposes. So naturally they depend on Indian beef exporters for their supplies. Comparing the two markets, one could also guess the range of profits the Hindu beef exporters may be earning.

## COW SACRIFICE IN A HINDU STATE:

But strange is the fact that cows are even sacrificed before deities in Nepal, a purely Hindu state. The Gorkhas who profess Hinduism sacrifice chicken, goats or cows in the Kali Mata temple in Kathmandu. High status people mostly prefer cows for sacrifice if certain of their cravings are granted by the deity.







"If it is seen like this, a journey of Nepal is considered as a journey abroad. But the residents of India do not require a passport; an identity card from the police is sufficient. It took 7 days to obtain an identity card from the Crawford Market Police Station. Now how would we go (to Nepal)? Is it by train, by bus or straight (simply) by plane. A train journey is quite long. It takes 30 hours to reach the Indian-Nepalese (Indo-Nepalese) border from Bombay. It takes another 20 hours to reach Kathmandu which is another 150 miles away. I personally had a lot of cash. So, I decided to go by plane.

The Indian Airlines planes to Kathmandu are available from Delhi, Varanasi, Calcutta and Patna. The distance between Patna and Kathmandu is less, so the rates over there are low (of the tickets). Majority of the people prefer to go from Patna, so the rush over there is quite heavy. Booking is not available easily. The rates of tickets from Delhi to Kathmandu is 3 times that of Patna to Kathmandu. But, the plane from Delhi stops at Agra, Khajuraho and Varanasi, for one day. So a one day halt can be taken (for sight seeing) at these places. I was the son of "Baniya" so I took this route (from Delhi).

We reached Kathmandu in 40 minutes from Varanasi. When we watched from the window of the plane, we could see the mountain range as in the Indian map and even the illiterate can realise that we have to cross these mountain ranges. The Tribhuvan airport at the Kathmandu City is an international airport where Indian Airlines, Air India and many foreign aircrafts also land. But,

when we see the formalities of the customs it seems that the Indian system is superior. I was apprehensive whether I would require a detective to find my baggage. God knows what you bring to Kathmandu and what you take away from here. Information regarding hotels is available at the enquiry department at the airport. Rates of hotels, whether accommodation is available or not (information is available) and even reservation is done here.

I saw colourful taxis coming out of the airport. Majority of the taxis are Japanese Toyotas. A driver and five people can sit in these taxis. The petrol rate is double, i.e. Rs. 34 for 5 liters. The rate (fare) of taxi is also double.

Nepal gets petrol by air cargo, therefore it is expensive. Saw a few black Mercedes cars and also beautiful, shining, uniformed drivers. Taxis have no meters. Why? The driver of my taxi explained that the black vehicles (cars) are taxis owned by the King of Nepal. Thus, the King of Nepal is also a taximan. The King of Nepal has 'Yeti' travel agency and a plane company also. The taxi driver (mine) was a graduate. He told me that he wanted to go to Germany for further studies. According to him, many graduates in Nepal ply taxis as they don't have money to do some other trade. My taxi driver had not yet grown a beard and moustache (i.e. he was still young, yet he was a father and was very talkative). Hindi and English was spoken fluently by him. He did the job of a guide while travelling in Kathmandu. He informed that the place which Devanand had hired for the shooting of 'Hare Ram Hare Krishna' had not been cleared of dues

so far. We should believe Dev Anand or the taxi driver? Who cares? Till 1951, the Ranas of India had ruled over Nepal and thereafter Nepal has progressed a lot in 27 years that followed till now. It is yesterday's talk that Nepal means mountainous country. Farming, business, poverty and of illiterate people. Today, schools, medical, engineering and agricultural colleges exist. A cement factory exists and among other factories have been ..... The main bazaars of Kathmandu are Chinese Bazaar, Kranti Path, Ganga Path, Ratna Park and Tibetan refugees' bazaar. Here, half of the shops are possessed by Indians. National - International watches, cameras, Japanese, Chinese and German clothes, radios, tape recorders, heaters, fancy telephones, mixtures, scents and perfumes are sold here. Purchasers mainly are Indian travellers. Tailors prepare shirts, trousers, suits, frocks, maxis, blouses to fitting in 24 hours. To avoid paying customs for these clothes they put 'Made In India' stickers on the clothes. The custom officers know this idea and the persons buying these clothes can be caught and the duty has to be paid. It is a rule in Nepal that only Nepalese coins be used but Indian coins are also used. From coolies to waiters and from bazaars to casinos, Indian coins are used every where. (They are valid). The Indian rupee has a higher rate in Nepal. For 100 rupees (Indian) we get 139 Nepalese rupees. The charges of hotels are written mostly in dollars. The charge for two persons without food come between 10 to 40 dollars. There are no elevators in middle class hotels. Many hotels do not have elevators and the rate is

less if you select a room on the higher floors in a 4-5 storeyed hotel. When you call from the hotel, you have to pay a Nepalese rupee for every kilometer distance away that you did the call. The restaurant in most hotels is on the ground floor. Vegetarians don't find vegetarian (pure) food easily. Few hotels have vegetarian (pure) food. One of the hotels offering pure vegetarian food is named after the Indian Prime Minister viz. Hotel Indira. The most expensive hotel is 'Hotel Oberoi Salty'. Salty means beautiful girl in the Nepalese language. 'Salty' has a rate of Rs. 600/- for 2 persons for eating, drinking and lodging per day. The attraction of this hotel is the gambling casino which is open from 8 p.m. to 6.00 a.m. The casino is underground. The casino offers juice or coca-cola free of charge to those who come to gamble. The machines of gambling are Black Jack, Chips, Roole, etc. We lost a lot on the Black Jack machine. Then, we went to play on another machine. The machine was like this, insert one rupee coin and pull the handle. It was not necessary to use the brain and you can get from Rs. 20 to Rs. 200 against one rupee. If you win, like a rain rupee falls from the machine. When we won, we got Rs. 19 instead of Rs. 20, and Rs. 180/- instead of Rs. 200/-. So, we complained to the casino management and he paid us the difference without any hesitation.

(Kathmandu visit is useless without a plane flight.)

After 9'0 Clock in the morning, the clouds from the valley rise and so the Himalayan peaks cannot be seen. To get the window seat, people used to queue up early in the morning at 5'0

clock even though they had booked their seats previously.

When the plane took off, we could see the left side mountain peaks and on the return journey, the right side peaks can be seen from the same seat. It is profitable to sit on the right side as on the return journey, they take that side very close to the Himalayan peaks and so it is very enjoyable. Attendants and air hostess give the information regarding different peaks and get you identified with them in one hour. Mahalu, Gauri Shankar and Mt. Everest are shown by the pilots by calling the passengers in the cockpit, one by one. It is an extraordinary experience.

We saw the Everest, the border of China, a lake on the Himalayas from the cockpit. It was like touching those scenes by extending the hand (it was so close). A Kathmandu visit is useless without this plane flight. After one hour, when we descended from the plane, it was as if we had descended from heavens to earth. A certificate is issued that the passenger has seen the Himalayas. Above that earrings are offered to the women (One Pair) and a tie-pin is offered to men. Who says that we can't learn something from the Gurkhas?

A little distance from Kathmandu, is a Kalimata temple in the south, called Dakshin Kali temple. The Nepalese believe in Buddhism but on special festivals and on Saturdays, they go to visit (and pray) in the Goddess Kali temple. For pure vegetarians and the soft hearted this 'darshan' (sight) is very violent. According to their financial position, devotees offer cocks,

અમારા ને પાળી - અવાસ  
સાથે, પથે અને સજાયા  
અવાસ/અવાસ અજુબા અને  
માનુષ્ય અને માદિતી  
□ ગ્રામીણ સમાજી

અંતરે અંતરે, અમારે એ જીવન  
વિચારનાં, તેની પુણ્યની જગ્યા બાંધી  
કે, પુણ્યના અંતરે તેજસ્વી શબ્દ  
જે પુણ્યના અંતરે તેજસ્વી શબ્દ  
અને તેજસ્વી શબ્દ તેજસ્વી શબ્દ  
અંતરે તેજસ્વી શબ્દ તેજસ્વી શબ્દ  
અંતરે તેજસ્વી શબ્દ તેજસ્વી શબ્દ



goats, and cows at the time of 'darshan' as 'Prasad'. First worship (Puja) is done, then the water is sprinkled over the cows face. If the cow shakes the head in an affirmative nod, it is taken as its consent for sacrifice. If the nod does not come the water is sprinkled till the animal does so. It is then brought before the temple's deity by the priest. He then swiftly charges at the animal's neck with a sharp weapon and strikes with full force. The animal is arranged to fall in such a



fashion that the thick stream of blood falls on to the feet of the deity. The body of the writhing animal is then turned towards the two smaller images of deities in order that the remaining blood falls over them too. As the blood gets drained out, the head is severed from the body. All this is carried out in the precincts of the temple. As the body cools down, the priest takes the head for his own use. If the owner who offered the sacrifice wants to carry the head for himself, the priest has to be paid for it separately. The carcass is then skinned and cleaned in waters of the river flowing through the backyard. It is then flayed and the devotees distribute the beef (prasada) among themselves. After seeing this we could not eat and had to fast that day.

On the 4th day, we left for Pokhara, a hill station 14 miles from Mt. Machi Paakhdi (fish tail) is like Calangut beach in Goa and is recognized as a 'hippies' paradise. Even on being prohibited, 'charas' and 'Ganja' is available easily and amply in complete Nepal and particularly in Pokhara. At the banks of the lake in Pokhara, hippies are seen in cheap lodges and carvans in large mobs like herds of cattle. At night, at the lake, when the hippies under the influence of 'ganja' play guitar and create mischief, the taxi drivers avoid them and do not visit the area at night. Whenever you go to have a boat ride in the Pokhara lake you see naked or half naked hippies making love. I decided to go by plane from Pokhara to Kathmandu. There is a ground on the hill station. Cattle come to graze. There is no boundary (wall) to the ground. There is also no police. There is a



પ્રેક્ષકશ્રી ઉમે આશીર્વાદ અને અર્પણોત્તર બાદ સંસ્કૃતિ એક મને છે : રક્ષા ૧૧ થાવ કાર  
૧૦મીથી પંચમી સુધી ૨૦૨૦ નવ સપ્તાહી હોવા છે.

જા. ઝેલે પોતમાં જવાનું જ નહીં  
મ્.

જામનંદ માટે ઇન્ડિયન એરલાઇન્સ  
ના પોન ટિકિટી નવરાત્રી ૧૯૭૭

નમે પદ્મભાષી નમઃ શ્રે. ૫૦૫૧-૫૨.

૧૪૩ બાંતર આસુ હાવાયા દિગ્ગજના  
૧૧ કોણે છે. મેલ્લા ભાવના

ધોળા પદ્મણી જ્યાનું પસંદ કરતા  
 ધોળાથી તપાસી જવા-આગવતો પસારો

૧૪ રહે છે અને પુત્રીનું સહેનાઈમાં  
પરતી નથી રહેતી. આમનાં ૬૨

॥ श्रीगणेशाय नमः ॥

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દિગ્દિશાં જા સ્થગએ કોએ દિગ્દ  
કતરુનું હોવ નો જાગરી દશવ ઉ.  
મુળમાં જુ વાચિનાનો દિશા એટલે  
આપણું તો એ જુદ પદાં કયો.

નગરકથી સરભમ ૪૦. મિનિટમાં  
ખટકું પહોંચાય છે. ચિખાનની બાજીમાંથી  
૧૪૨.૬૨૦ તે બાજીના નાશમાં જેની

શ્રી રામચંદ્ર તરીકે શ્રી પદ્મવતીના  
હારમાળા અને એની ઉપરથી વિમાન  
નેપાળમાં હાથ લાગ્યા એ અભ્યુત્પન્ન પદ્ય  
તત્કાલાં તિલાં રૂચર ખચર પડે ખડક

પરિશ્રમ કરવામાં આવે છે. જેથી  
કાર્યો પૂર્ણ થાય છે. આ પ્રકારે  
આ-પ્રકારના કાર્યો ચાલુ રહેશે.

21.

વિખાતો દેવપરવેશી ઠાણકા ૧૨ છે  
 પશુ ૪૨૨૫ની વિધિ ગુપ્ત તારે  
 આપણને પહેલીવાર માન કે ભાવ  
 આપ્યાનો તો યજ્ઞનારે છે. ખમને  
 માન કે ભાવનો યાત્રાનો એવે શોધક  
 મારે હોડીના રોજના પક્ષી ખમને કાં  
 પુ માણે છે: અને પુ માં ભળે  
 ને ગામ ખરેખે! મેરેપર ૧૨  
 પૂજનાં વિગતનાં ખમને ની તપી  
 હેરોડે વિં માલિકી પુ પાસનાં  
 આવે છે. હેરોડના રોજ, ખમને છે  
 નહીં અને નીચેજેલ રજુ હોડે  
 પક્ષી આપે છે.

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નીદર નદિ, જ્યાં તેમના ચારા છે  
સાળાએ સમજાયું કે નેદરી કા  
પરતીનીજ નેદરી એટલી નેપાળ  
રાત્રી દ્વારા ચલાવતી રેલી કંપ-પે

૩. રાજ્ય પક્ષ રેલી રાખ ! નેપાળ  
 રાજ્યની 'ફેની દ્વારેલ એજન્સી' માં  
 રાજ્યના કાંડની પક્ષ છે ! અચારો રેલી  
 રાજ્યની પક્ષે : રાજ્ય રાજ્ય રાજ્ય

१. राधा प्रभुदेव उना मन वरु नव  
 २. धार शर्पनी वरानी रांन रंन वं  
 ३. मेना रंदा भुवन तं वरु तेपा  
 ४. प्रभुदेव उना राधाका वर

કાંઈ વંચા કરવા માટે નાણાં  
નંચવાઈ પોતી નથી. મે.ગ. કર

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small room close to the ground, which the people call an airport. There are 20 such airports in Nepal. When the plane takes off from Kathmandu to Pokhara, a message is relayed to



the airport, 29 minutes before the plane lands. The officials remove the cattle from the ground. When the plane comes from Kathmandu with passengers, it also leaves with passengers from Pokhra. After the plane leaves, the cattle enter the airport ground (sarcastically it is called the airport). The cattle enjoy till the plane arrives the next day. (i.e. they enjoy for 24 hours). Do you know what type of planes land at the airport? Avro.

We came to Varanasi from Kathmandu by plane. Customs' formality is very strict here. First, those going abroad are checked, then those who have arrived (in this case us) are checked. Indians are strange. They wear vests over vest, socks over socks and sari over sari and thus cheat the customs' officials. When they are told to open the bag, they tell that the keys are lost. When finally, when all tricks fail, the husbands chide the ladies and the ladies chide the government while the customs' officials go on doing their work, without paying attention as if they are dumb and deaf. And those travellers that don't bring anything from Nepal, enjoy the memories of Nepal tastefully and leave the airport."

(Bij, Gujrati Monthly, July 1978, Bombay.)

Thus, it will now be clear that even in Hindu state of Nepal, cows are slaughtered in the temples. It is quite possible that cows are slaughtered in the neighboring states like Bhutan, Mianmar, or Tibet. We are yet to acquire documentary proof of the same.

## THE SACRED SECRET :

The Hindi daily from Nagpur "Yug Dharma" carried an article by Jeevan Lal Chandak in its issue dated July 23, 1983. He wrote :

"A non-violent satyagraha is going on around Deonar Slaughter House in Bombay since January 11, 1982 to press Vinobaji's demand for ban on slaughter of cows and oxen. Till date, nearly 75,000 people affiliated to all faiths have participated in the Satyagraha.

Deonar's slaughterhouse is the biggest in Asia and the second biggest in the world. It can handle slaughter of 11000 animals everyday which include 1000 oxen, 1000 buffaloes, 100 pigs and 8000 sheep and goats. India has government run slaughter houses at Calcutta, Bombay, Bhiwandi, Calicut and Delhi. During 1980-81 alone, 1,21,665 oxen were slaughtered in Deonar slaughter house. The export of hides, skin and beef has been a leading foreign exchange earner of India for the past several years. The following table presents the export figures for a few years :

### EXPORT OF BEEF :

1973-74	2000 Tons
1975-76	5375 Tons
1976-77	11410 Tons
1977-78	23,400 Tons
1980-81	80,000 Tons

Total 1,22,185 Tons

In 1965-66 we exported leather worth Rs. 27.2 crores while in 1979-80 the quantity rose to worth the amount of Rs. 425 crores. Thousands of cows and oxen are slaughtered illegally in Calcutta's Tingra Slaughter House and nearly

100 unauthorised slaughter houses around it. Lakhs of cows are driven to Calcutta from states like Punjab, Haryana and Uttar Pradesh where cow slaughter is banned. Initially they are administered injections for enhancing their milk producing capacity and their milk potential is fully exploited for about 8-10 months. Subsequently when their udders run dry, they are sold out to slaughterhouses. In 1979, the Kerala chief minister had informed that 14 lakh cows were slaughtered in that state during the year. Mr. B.K. Dasgupta, the chairman of the state Trading Corporation had noted that while India had the largest livestock in the world. It did not export beef commensurate to this large number of animals. This observation was made in an address to the Beef Exporters Association. He urged fresh impetus for beef exports. He disclosed plans for setting up new slaughter houses with facilities for scientific processing.

Vinobaji was extremely grieved to see the rapid erosion of the country's livestock population. He had instructed people to picket at Deonar slaughterhouses. Everyone who visited him during his final days was asked to go to Deonar. His last wish was to see that slaughter of cows or oxen was abolished in India."

#### WITH WHOM TO FIGHT :

This was all part of the article by Jeevan Lal Chandak. Now every Indian could see without any difficulty that the cow slaughter is not an issue between the Hindus and Muslims, rather it is bone of contention between the Government and the religious minded Hindu brethren. Whenever the issue erupts into public the state governments too join the fray. It will be meaningless to involve Muslims in an issue that does not touch them. It has perhaps acted as the biggest constraint in finding a solution to the ticklish issue.

## THE CLIPPINGS

Newspapers in our country, as elsewhere carry startling news items. Often the vital elements of information come hidden beneath simple words. But our superficial glances gloss over the facts. Since newspaper reading is my obsession and I could read Hindi, English, Urdu, Marathi and Gujarati newspapers, it is part of my daily routine to keep record of necessary facts. As per my record Hindu exporters of cow's beef exported 1,22,185 tons of beef between 1973 and 1980. But even these newspaper figures are not the actual ones. In reality the country exported seven lakh tons of cow's beef during this period. And it is necessary to know that this beef did not come from cadaver animals but was purely cow beef that came from invalid, unclaimed cows that roam our streets. These old cows are let out on the streets by owners who do not afford to feed them after they have outlived their milk giving age. They are gathered by the urchins for a pittance like Rs. 10 and are slaughtered and their beef is exported to the Gulf countries. They may be, of course earlier employing Muslim butchers for their slaughter as no Muslim country would import non-halal beef, but it will not be a wonder that even Muslim butchers were not available for such large number of animals. So the exporters introduced machines for mass slaughter of these invalid cows in order to meet demand deadlines. And all these beef exporters were Hindus.

#### THE HALAL ILLUSION :

The beef exports from India to the Arab nations came to public light when Saudi Arabia banned the import of beef and ordered cancellation of current orders and clamped an embargo on deliveries from India on August 7, 1983. On August 8, 1983 several Hindu beef exporters rushed to the Arab clients accompanied with Deputy Commerce Minister of the Union Cabinet to

persuade them to withdraw the ban. They pleaded with them that they were only exporting 'halal' meat.

## Saudi bans import of buffalo meat from India

NEW DELHI, Aug. 7 (UNI): — Saudi Arabia has imposed a ban on import of buffalo meat from India, the Lok Sabha was informed yesterday Deputy Commerce Minister P.A. Sangma said to persuade Saudi Arabian Government to lift the ban, an official delegation led by him visited Saudi Arabia to apprise the authorities of the measures taken by the Government to determine and maintain the quality of meat exports.

It had been proposed to tighten up the existing quality control measures and to consider introduction of compulsory pre-shipment quality control for the export of meat. To ensure quality of animals, it has been decided to establish quarantine centres for the quarantine and vaccination of animals for minimum period of 21 days prior to exports, he added.

## ISLAMIC ETIQUETTES OF SLAUGHTER :

Everybody should convince himself that Muslims possess a divine scripture, the holy Quran and are further endowed with the living Sharia of his Prophet. They have a legal code with them which outlines all etiquettes of life. They have to follow these etiquettes in their food habits and even for slaughtering the animals. It specifies that the animal is halal (permitted); should have been acquired in lieu of money and should not be a stolen one; the one who slaughters is a Muslim; the animal should be made to lie facing the Qibla; should have been fed properly before slaughter; should utter *Bismillah* (I begin with the name of Allah) and '*Allah - o - Akbar*' (Allah is the greatest) before applying the sharp knife on the ventral side of the neck so as to drain out the entire blood within seconds. The complete draining out of blood is possible only if the body's contact with brain is not disconnected at the time of applying the knife initially. Since Islamic Sharia prescribes consumption of blood-free meat only by the Muslims, this cau-

tion must be observed. And the warm-blooded animals having fluid blood drain fast on being slaughtered this way.

There is all possibility that such etiquettes are not observed when the slaughters are organised stealthily by the exporters. This is more so in states like Bihar, Uttar Pradesh, Maharashtra, which have imposed ban on cow slaughter. The Hindu exporters of beef gather the invalid, wandering cows from the streets. Amid all the hush-hush it is not conceivable for one to observe all these etiquettes of Islamic slaughter. Moreover these exporters indulge in doublespeak. While in India they console their co-religionists that it is only the meat of oxen and buffalo that they are exporting, they bend on their backs to convince their clients that it is cow-beef. For a Muslim it is very easy to know whether the meat he is consuming is from an animal that was slaughtered by a halal way or from a cadaver animal. They feel a vomiting sensation for non-halal meat. Though Araba may be weakening their faith in many ways but are now convinced that the imported beef from India is a mixed one, halal and haram, as well as from slaughtered and cadaver animals. So they clamped a ban on beef imports from India.

But one had only wished the ban would have been permanent as cows would have been secured or the satisfaction of Hindu brethren and Muslims would have been spared of allegation of killing the cows. But it was not to be so. Our government would not allow a ban on export of cow-beef in keeping with its hypocritical a powerful delegation headed by Deputy Commerce Minister P.A. Sangma to the Arab capitals to persuade them to resume cow-beef imports. It only raises the question as to the sincerity of the government with regard to ban on cow slaughter. Is our government sincere in its profession to stop cow slaughter? It is not hypocritical to maintain within the country that it is only buffaloe-beef that is being exported while in Arab countries we parade it as halal, fresh cow-beef.



## FISCAL DEFICIT :

The India government cannot fool us any more. Lakhs of Indian expatriates living in the Arab countries would testify that what is being imported from India is only cow-beef. Arabs dislike beef of oxen or buffaloes. They do not even like the chicken. It is the cow beef which fetches the best price from Arab market. The chicken sell there at Rs. 10 a kilogram while buffalo beef is priced at Rs. 20 a kg. They need not import buffalo-beef as they have sufficiently large number of buffalo-beef stock for agricultural purposes. Moreover buffalo - beef is insipid and limp. The chicken is though cheap there but it also does not suit their taste as much as the cow-beef would.

It is not so with Arabs alone. Even in the US, the cow-beef is many times costlier than chicken or mutton. For example if chicken sells at Rs. 10 a kg. there the cow-beef would sell at Rs. 100 a kg.

I do not intend to offend anybody's sensibilities by revealing all these facts. But I fear Allah and feel that the unrest and concern among people on the question of cow slaughter is not shared by the government which apprehends economic bankruptcy if a total ban is imposed on cow slaughter. It is only deceiving the people in the name of ban on cow-slaughter. It is like a conspiracy. One instance could suffice in this regard.

## IMPORT OF COW-FAT :

It was in Punjab that the cat came out of the bag some time ago when lakhs of tons of tallow (cow's fat) was unearthed. During cabinet discussions the cow's fat was termed as buffalo fat and in order to cover up exports, the story they spread among the people was that the buffalo-fat was being used as an ingredient in Vanaspati Ghee. The parliament gave the issue a decent burial in August 1983 in which speaker Balram Jharkhar passed a smartly worded resolution and the whole matter faded out of headlines. The commentary of Urdu weekly Nida-e-Millat is worth reading:

There are reports that vanaspati ghee is being manufactured from cow's fat in Punjab. Obviously Muslims have no ghee manufacturing plant or unit in Punjab. Nor do they have any license to import cow's fat. Those who hold the cow in reverence should now consider it a religious obligation to probe as to how many people have consumed this fat containing ghee which must be circulating in their blood. Moreover how long this has been continuing? How does one import this fat in India? It is also the governments duty to expose the culprits behind this sacrilegious trade. Had there been any iota of doubt of Muslim complicity in the affair, the religious people would have settled the entire score by their plunder and killings. None knows how many would have fallen its victims.

Time and again reports have suggested that even lard (pig fat) is used in preparation of items like mixture (chiwada). It is the government's duty to ensure that edible items are free from such ingredients which may offend people's religious sensibilities.

The traders, like the thieves and robbers have no religion. They are mainly motivated by the philosophy of profit. Profit from anywhere, by a means and anyhow, be it the flesh trade, by selling nations secrets and endangering national security or by harming the interests of one's own community. No conscience pricks. Nothing is above profit and nothing more sacrosanct than money. The question is who will find a remedy?

Nida-e-Millat  
Lucknow,  
July 3, 1983.



## گھئی میں گائے کی چربی

چند ہفتوں سے اخبارات میں یہ خبریں شائع ہو رہی ہیں کہ کچھ تاجروں نے غیر ملکی سے گائے کی چربی منگ کر اس کا بھی تیار کر کے مارکیٹ میں سپلائی کر دیا۔ اب پتہ چلا کہ یہ خبریں ایسی ہیں جنہوں نے ایسا کام کیا۔ برادران وطن اس مسئلہ میں اتنے حساس ہیں کہ اگر کہیں گائے کی کئی دم دیکھیں تو پھر تک اٹھتے ہیں لیکن اتنا بڑا واقعہ پیش آگیا کہ کوئی مشتعل نہیں ہوا اگر کوئی ایجنٹ نہیں چلا کہیں فساد نہیں ہوا۔ جب کہ گائے کی چربی پتہ نہیں کتنے لوگوں کے خوں میں دوڑ رہی ہوگی کتنوں کا دھرم بھروسہ ہو گیا ہو گا اس چربی کے اثرات ہزاروں لاکھوں انسانوں کے رگ دینے میں سرایت کر گئے ہوں گے اور پتہ نہیں کتنی عبادت گاہوں میں اس کا بھوجن کھلایا گیا ہو گا اتنا بڑا پاپ مسلمانوں نے نہیں ہندوؤں کے بڑے ٹوٹے تاجروں نے کیا لیکن اللہ رے سنا نا آواز نہیں آئی۔

اگر اس واقعہ کا ذرا بھی تعلق مسلمانوں سے ہوتا تو قیامت آجاتی۔ پتہ نہیں کتنوں کے گھر بھونک دیے جاتے۔ کتنے جیلوں کے اندر جاتے۔ پتہ نہیں وہ دھارمک لوگ کہاں ہیں جنہوں نے اس سنگین جرم کا کوئی نوٹس نہیں لیا۔

حکومت کو کم سے کم ایک دہائی پہ شائع کرنا چاہیے کہ گائے کی چربی ملک میں کیسے آئی اور کس طرح ان کے کارخانہ داروں تک پہنچی۔ کون کون سے کارخانے اس میں ملوث ہیں اور کس کس پر اندازہ لگائے کی چربی ملی ہوئی گئی کون انصران اس سازش میں شریک ہیں ان انصران کے خلاف کوئی کارروائی کیوں نہیں ہوئی۔

مسلمانوں کے لیے بھی یہ مسئلہ بہت اہم ہے کہ وہ ایسے گھئی کو استعمال نہیں کر سکتے جس میں حرام چربی کی ملاوٹ ہو۔

اردو ہفت روزہ "نمائے ملت" ۲۸ اگست ۱۹۸۳ء

## گائے کی چربی کی تجارت

پنجاب میں گائے کی چربی سے بنا کچی مٹائے کی اطلاع آئی ہے۔ ظاہر ہے مسلمانوں کا وہاں گائے کا گوشت کا رونا نہیں ہے اور وہاں کے پاس گائے کی چربی آپس دے کر نہ لائیں۔ یہ گائے کے مذہبی تقدس کو عزیز رکھنے والوں کا دھارمک فرض ہے کہ وہ پتہ لگائیں کہ اب تک کتنے جڑوں میں گائے کی چربی عیاں کرانے خون کا جز بن چکی ہے اور کتنے لوگوں کا دھرم خیریت میں پڑ چکی ہے اور پیلٹہ کب سے جاری ہے۔ ہندوستان میں عوامی سختیوں کے باوجود چربی کے اٹل ہے۔ یہ حال یہ حکومت کا فرض ہے کہ ایسے پتے نہ ہیں اسکینڈل میں مجرمین کا معذوریام نہ لے۔ یہ مسئلہ اگر مسلمانوں سے ملے گا تو نہ صرف وہاں کے دھارمک متاثر ہوگا۔

اردو ہفت روزہ "نمائے ملت"

صفحہ ۶۔ ۳ جولائی ۱۹۸۳ء

دھارمک لوگ سارے معاملہ کو نفی کیے ہوئے اور پتہ نہیں کتنے لوگ لوٹا ہونے کا شکار ہو چکے ہوتے۔

دو تہائی نوٹا بھی علاقوں میں یہ خبریں بھی گشت کرتی ہیں کہ سود کی چربی میں کھانے کی بعض چیزوں مثلاً دال، روٹ وغیرہ میں استعمال ہوتی ہے۔ حکومت کا فرض ہے کہ وہ جگہ کے جذبات کا غلط فہمی کے کھانے کے آشا میں اس قسم کی ملاوٹ کو روک ختم کرے۔ ہر ملک کو بھی ان چیزوں کے استعمال میں احتیاط کی ضرورت ہے۔

جہاں تک تاجروں کا تعلق ہے جو وارد و آؤٹوں کی طرح ان کا کوئی مذہب نہیں ہوتا جس طرح لوگ جسم کی تجارت کرتے ہیں بلکہ چیز کا تجارت کرتے ہیں اور ان کے سامنے صرف منافع ہوتا ہے خواہ وہ ملک کے راز نگار ہو۔ اپنی کمیونی و سٹیشن چھوڑ کر ہو۔ اپنی بارائی کی بھی کرک ہو۔ آگ لگا کر ہوش بنانا چاہیے اس وقت ملک میں رشوت اور دہرشم کی ات کھسک کے پچھے صرف منافع کے منافع کی کارفرما ہے۔ اور یہ سے لیکر نیوے سب نے اس حقیقت کو تسلیم کر لیا ہے کہ ان کے نام کی کوئی چیز باقی نہیں رہ چکی۔ سوال یہ ہے کہ اس کا دارا کون کرے؟

It is only a divine grace that Punjab has no Muslims. Otherwise the streets of the state would have been stained with the blood and fat of Muslims, thereby eliminating the need for coating them with coal-tar.

## OIL FROM KOREA :

The whole issue was however covered up with a shrewd move of importing edible oils in eight tankers from South Korea. It was ostensibly to keep Hindu passions from getting worked up on the issue of cow fat. The government stated that the government was concerned with scarcity of vanaspati in the country which had led to the covert use of cow's fat in the ghee. Perhaps those who rule us think that intelligence is their monopoly. Eight tankers of edible oil may be just sufficient for four hours for the vast population of India. Clearly, the move was to divert the public attention from the cow and fat issue and extinguish the fires of religious passions.

But it is an open secret that use of cow's fat in edible items had been a permanent feature in Punjab and other states.

## KINGSHIP OF THE SONS :

We are living in a democracy where nepotism rules the most and their only concern is profit, regardless of from where it comes. Our Hindu brethren should know that Vinobaji gave his life for the cause of cow protection. But the trade in cow's beef goes on unabated under the nose of the very government which has senior advisors like Kamalapati Tripathi who have been vociferously chanting the Vinobaji's refrain. This report from a Delhi based newspaper is worth reading in this context:

New Delhi : Several trucks carrying cow's fat were seized in Punjab during last days. The fat was being used in manufacture of vanaspati ghee. Several persons were arrested in this connection. Yet the greedy millowners continue to use the fat. And they do this knowing fully well that this vanaspati could be used by their co-religionists. The Hindu organisations have sat content with a few demonstrations. The Government has declared the trade in cow's fat as illegal. It has clarified that it never permitted the trade in

cow's fat and those who imported it must have adopted illegitimate means.

The custom authorities are not willing to release the hundreds of cans of imported cow's fat that are lying at the Bombay docks. The Government has not clarified as to what to do with the already imported fat.

Concern has been expressed over the use of cow's fat in the Lok Sabha. Speaker Balram Jakhar has held this a sinister crime. He also named the users of the cow fat as Mittal and Jain. The consequences would have been unthinkable had the culprits been from any other community. He accused the culprits of offending the sentiments of crores of people. Pandit Kamalapati Tripathi was seen trembling with anger in the Lok Sabha while speaking on the issue. He was seen gesturing at the ministers with folded hands and beseeching them not to take the people to the hell. The Lok Sabha was informed that all kinds of fat was being imported by the State Trading Corporation.

Dawat Biweekly, Delhi  
August 9, 1983.

## NEW IRRITANT FOR MUSLIMS :

The government has only complicated the issue by not providing adequate protection for cow. It was expected to take some solid steps in this direction. Even for Muslims there is now a new worry. They now look with suspicion at the vanaspati cans. They now think twice before making any purchases of the vanaspati. Individuals like me have decided to give up using the vanaspati altogether. I even appeal to Muslims to forgo use of vanaspati as it will be difficult to discern the legitimacy and illegitimacy of

## THE CULPRIT BEHIND?

# گلے کی چربی سے لے کر ہونے لگی شرک پکڑے گئے

تھوڑے دنوں پہلے - پنجاب کے مختلف علاقوں میں جو شہر اور گاؤں میں گائے کی چربی سے لے کر ہونے لگی شرک پکڑے گئے ہیں۔ گائے کی چربی کو بنا سیتھی بنانے کے لئے استعمال کیا جا رہا ہے اور پنجاب میں کئی افراد کو گرفتار کر لیا گیا ہے لیکن اس کے باوجود نتائج کے ناچکی کارخانہ داروں نے کی چربی استعمال کرنے سے باز نہیں آیا اور وہ یہ جانے ہوئے گائے کی چربی استعمال کر رہے ہیں کہ اس کو ان کے ہم مذہب بھی استعمال کر سکتے ہیں۔ ہندو تنظیموں نے بھی گائے کی چربی استعمال کرنے والوں کے خلاف چارے مظاہروں پر اکتفا کیا ہے۔ حکومت نے چربی کی درآمد کو غیر قانونی قرار دیا ہے اور

دکھتے ہیں کہ گائے کی چربی کے استعمال پر پوری توجہ نہیں دی گئی۔ اسپیکر سٹر بھی کہہ چکے ہیں کہ گائے کی چربی سے بنا سیتھی بھی تیار کرنا اور ایک گناؤں کا نام ہے۔ مسٹر جھکڑ نے کہا کہ گائے کی چربی استعمال کرنے والے مشین اور جین نکلا۔ اگر کسی دوسرے فرقے سے تعلق رکھتے وہ انھیں یہ حرکت کرتا تو اس کے نتائج کا تصور کریں۔ انہوں نے کہا بنا سیتھی گئی جس گائے کی چربی سے استعمال کرنے والوں سے کوئی فرقہ اور ان کے جذبات مجروح نہیں کریں۔ پنڈت کلا بھٹی نے کہا کہ کوئی فرقہ دوسرے فرقے سے کاٹنے نہیں دیکھا گیا۔ انہوں نے وزیر اعلیٰ کو خط لکھا کہ جو فرقے ہر گز نہیں دیکھا گیا وہ فرقہ میں نہ ملے گا۔ ایک سماج کو بتایا گیا کہ ہر قسم کی چربی کی درآمد اسٹیٹ خریدنے والے کو نہیں دے سکتے ہیں۔

سر روزہ دعوت دہلی -  
۱۹ اگست ۱۹۸۳ء

ingredients in such products. None knows where this will lead us to. If today they are using fats of cow and buffalo, tomorrow it may be the turn of dogs and cats. Perhaps they would not even feel qualms in using fat from human corpses.

It is also the duty of the Ulema to guide the Muslim Ummah in this matter and give their opinion on the advisability of consuming such food items. Perhaps they will find time to ponder over this issue.

## THE LAST NAIL IN THE COFFIN :

The statement of Mr. Yogindra Makwana, Union Minister of State for agriculture drives the last nail into the coffin of the cow protection controversy. Mr. Makwana had pleaded inability of the Central Government to enact legislation banning cow slaughter in the country as it was a state subject and there was no scope for the centre to intervene. See the following editorial in Yug Dharama, Nagpur, dt. August 24, 1983.

The plea by Mr. Yoginder Makwana, union minister of state for agriculture that the Centre cannot legislate any law prohibiting the slaughter of cows is incomprehensible for the intellectuals. In his opinion it is a state subject. When development projects are chalked out, it is complained that states are being discriminated.

The Union Finance Minister argues that the grievance is not genuine as a specific project is executed within the jurisdiction of a particular state and that such complaints have a political objective.

Cow is not merely an animal. It has inevitable links with the country's cultural and economic life. This fact does not need frequent repetition. It has a role ranging from nation's agriculture to the fields like health and economy. It is in this context that cow is regarded as

THE CULPRIT BEHIND!



'Mother'. If central minister does not consider it a central subject, and leaves it to be sorted out by the states, it is something unacceptable.

The ruling party has a tendency to turn communal whenever the issue of cow acquires the public dimensions. The issue remains alive only because a few elements consider the cow only as a food item. It is a fact that the attention for the cow race is not commensurate with the concern it is looked at by the masses. The minister can declare in the parliament that cow-beef is not being exported, but, he cannot refute the general observation of people to the contrary.

One can only wonder that even though two most vociferous advocates of cow protection, the saintly Mahatma Gandhi and Vinobaji left this world, urging throughout for a positive approach, the administration has been unable to change its policy in this regard. The centre which guides legislation in the states, cannot enforce its writ over the state, this is rather bizarre. Such replies from a central minister offend the people's sensibilities and also damage the interests of the nation. To the contrary the animal husbandry department was expected to devote its attention to improvement of cow population of the country. But sorrowfully the cow is neglected even after 36 years of the independence. If somebody looks at it, it is merely an animal. How to bring about a change in this outlook is today's principal issue.

Yug Dharma, Nagpur.  
August 24, 1983.

# युगधर्म

## सवाल गोहत्या बंदी का !

कृषि राज्यमंत्री योगेन्द्र मकवानु का यह कथन बुद्धिवादियों को समझ में नहीं आ सकता कि, गोहत्या पर प्रतिबंध के लिए केंद्र कानून नहीं बना सकता। उनकी राय में यह राज्यों का विषय है। देश के विकास की दृष्टि से जब योजनाएं बनती हैं तो निकायगत की जाती है कि राज्यों के प्रति उपेक्षा बरती जा रही है। देश की वर्तमान व्यवस्था का संचालन करनेवाले केंद्रीय वित्तमंत्री बड़े ठाठ से जवाब देते हैं कि यह सवाल उठता ही नहीं क्योंकि कोई भी योजना प्रदेशों की परिधि में ही क्रियान्वित होती है। यह तो मात्र एक राजनीतिक नारा है।

गो एक पशुमात्र नहीं-तो देश के सांस्कृतिक व आर्थिक जीवन से भी किस तरह जुड़ी हुई है, यह बारबार बताने का विषय नहीं। देश के कृषि जीवन से लेकर तो स्वास्थ्य एवं अन्य विभागों तक इसका संबंध है। गो को 'माँ' इसी संदर्भ में कहा जाता है। यह बताने की आवश्यकता नहीं। ऐसे विषय पर केंद्रीय मंत्री यह कहें कि यह केंद्र से संबंधित नहीं है, राज्यों का विषय है, तो इसे कैसे स्वीकार किया जाय ?

असल में सत्तापट्ट बल की दृष्टि गो का विषय जाने पर कुछ साम्प्रदायिक बन जाती है। गो को मात्र खाप के रूप में ही देखने की कुछ तत्वों की नजर के कारण, यह सारी समस्या कादम बनी हुई है। इसी कारण गोवर्ण की समृद्धि पर गो कितना अपेक्षित है, उसका ध्यान नहीं दिया जाता। यह एक सत्य है। गोमांस का निर्यात नहीं होता, यह मंत्री संसद में बता सकते हैं किमु जो लोगों के अनुभव हैं, उन्हें कैसे झुठलाया जाय ?

आश्चर्य इसी बात का है कि, महात्मा गांधी और संत विनोबा समान संत पुरुष भी गो का यह महत्व प्रतिपादित करते हुए परलोक सिंघार गए, परंतु शासन की रीतिनीति में कोई परिवर्तन नहीं आया। जिस केंद्र शासन के निर्देशों पर राज्यों में भी कानून बनते हैं, वह प्रदेशों से, कड़ाई के साथ यह नहीं कह सकती, इसे कान मानेगा ? केंद्रीय मंत्री के जिसे उत्तर जनता की भावनाओं को चोट तो पहुंचते ही हैं, साथ ही देश का भी भारी नुकसान करते हैं। उपेक्षा तो यह है कि देश का कृषि एवं पशु संवर्धन का विभाग इस विषय पर गंभीरता से विचार कर, व्यापक योजना प्रस्तुत करता-परंतु खेद है कि स्वाधीनता के छत्तीस वर्ष बाद भी गो आज भी उपेक्षित पड़ा हुआ है। उसी ओर देखने की नजर मात्र, पशु की रह गई। इस स्थिति में परिवर्तन कैसे लाया जा सकता है, यही आज की मूल समस्या है।



It should remind us of the story of the Prophet Yusuf, peace be upon him :

And one of her household saw (this) and bore witness, (thus):

"If it be that his shirt is rent from the front, then is her tale true, and he is a liar.

But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

(Holy Qur'an : Yusuf 26 - 27)

Similarly, if one is unable to see reason, he may approach those who can see and ask as to whose shirt is torn and from which side. And obviously they will discover that even the Muslim shirt is torn from behind which must be handiwork of other. Muslims have always avoided cows and beef, but unfortunately it is always the "crime" that is foisted on them. If this simple fact defies the comprehension of knowledgeable people, it is really a matter of great sorrow.

#### THE CHASING COW :

The reality is that it is the cow which has been made to chase the Muslims, not the vice versa. The cow has been exploited by the very people who deem it sacrosanct, worship it and publicly profess to protect it. The Muslims have been held guilty without their real involvement. I would therefore request all the readers of this booklet to go through the 12th chapter of the holy Quran i.e., Surah Yusuf together with translation which graphically applies to Muslims.

If this dispute is taken to any court where justice is available, it will not be difficult to prove that Muslims are not responsible or a party in the entire discord between cow worshippers and the commercial exploiters of the cow.

#### TWO CLIPPINGS :

Even as this article was nearing completion I have received two fresh reports. One of the reports appeared in Nagpur daily 'The Hitvada' which informs that the government has initiated legal proceedings against 'Jain Shudh Vanaspati Limited Delhi' in connection with use of beef tallow. The case has been entrusted to the CBI for further investigation.

#### CBI asked to probe import of beef tallow

**New Delhi, Aug. 26 (UPI)**—The Central Bureau of Investigation (CBI) has been asked to probe the imports of beef tallow by a Ghaziabad firm, owned by Messrs Jain Shudh Vanaspati Limited, Delhi.

Disclosing this in the Lok Sabha today, Commerce Minister V.P. Singh said customs authorities had been directed not to release beef tallow stocks that were lying at Bombay and Calcutta ports.

Mr. Singh was replying to a short notice question on imports of beef tallow by the Ghaziabad firm tabled by Mr. Krishna Chandra Pandey (Cong-I) and Dr. Vasant Kumar Pandit (BJP).

Mr. Singh said no import licence had been issued to Messrs Jain Shudh Vanaspati Limited specifically for the import of beef, buffalo or pig tallow.

He said the Prevention of Food Adulteration Act and the vegetable oil products control order did not permit the use of tallow in Vanaspati.

Amid shouts of 'shame shame' from the treasury benches, Mr. Singh said import of beef tallow became possible from April 1978 during the Janata Party Regime. Had the Janata Party Government taken precautions to remove this item from the OGS List, the present situation could have been avoided.

Import of all tallow was channelised through STC in June 1980.

Mr. Singh told Mr. Pandey that the firm had indulged in unauthorised imports of 12,800 tonnes of soyabean oil even though it was an item channelised through STC. The customs had instituted a case in this connection.

He told Dr. Pandit that he had no information regarding the establishment of captive units by Vanaspati manufacturing units for making soap.

Dr. Karan Singh (IND) wanted the present stocks of illegally imported beef tallow to be seized and destroyed.

The report is a clear indication that Muslim culpability in cow slaughter is totally a propaganda tool and it should at least be discontinued now. Another report throws light on as to how a

protector of cow is being harassed by those who kill cows for their trade interests. You can yourself decide whether Muslims are anywhere involved in the whole affair. Here is the translation of the report:

New Delhi : Lok Dal secretary Mr. Rameshwar Singh has drawn the attention of the government towards threats to his life as he has been conducting a countrywide campaign against mixing of beef tallow in vanaspati ghee. In a press conference on August 22, he said that an unidentified caller threatened him of dire consequences if he did not stop his campaign on tallow in vanaspati issue. Mr. Singh reiterated that large quantities of tallow was being imported into the country for use in the vanaspati. He has given a statement to this effect in Rajya Sabha. He said he would resign from his Rajya Sabha seat, if he was proved wrong. He accused the government of covering up its guilt.

Daily Dawat, Delhi  
August 25, 1983.

چربی کے خلاف ہم جلائی والے لیڈر کو جان کا خطرہ  
نئے دہلی - لوک دل کے سربراہ ریشو راما سنگھ نے اندیشہ ظاہر کیا  
ہے کہ ان کی جان کو خطرہ ہے کیونکہ وہ دنا سپنٹ ٹی میں ٹائٹل کے خلاف  
کے خلاف ملک گیر کمپین چلا رہے ہیں۔ یہاں تک کہ ایک برہمن کا نفرنس میں انہوں  
نے بتایا کہ جیسے کسی نا معلوم شخص نے ٹیلی فون  
پر دھمکی دی کہ اگر وہ اس کی جان کا خطرہ  
استعمال کے خلاف اپنی کمپین بند کر دے  
سرمسٹھانہ کے سخت مشابہت  
میں دیئے گئے اپنے بیان کا اعادہ کرتے  
ہوئے کہا کہ ملک میں دنا سپنٹ ٹی استعمال  
کے خلاف سے پہلے سے ہی پختہ ہو چکا ہے۔  
درآمد کی بجائے برہمنوں نے لکھا تو برا  
بیان غلط ثابت کر دیا جائے تو میں  
راجیہ سبھا کی نشست سے ہتفانہ  
دوں گا۔ سربراہ سنگھ نے حکومت پر الزام  
دیکھا کہ وہ اپنی غلط کاریوں کی چھٹیوں  
کر رہی ہے۔

صفوحہ سرزہ دعوت دہلی، ۲۵ اگست ۱۹۸۳ء

## QURANIC COMMANDMENTS TO MUSLIMS

The issues highlighted in this article, make certain obligations with Muslims. As a Hadith says: "The truth is bitter". According to another Hadith, "The wisdom is the lost asset of a Muslim. He acquires it wherever it is available." Perhaps the claim of a believer on wisdom is a little more than others.

We have highlighted a few facts about the cow slaughter which need contemplation by Muslims. They can seek aid of the four specific Quranic verses even while contemplating on these facts. Thus, it is hoped that they will prove themselves to be the 'Khaire Ummah' (best of the peoples) and a group that is only concerned about the welfare of the people and the one who bear a divine scripture with them.

The Muslims did not have a good image with the fellow countryment for about 50 years prior to independence. Nor did it improve after the independence. It will not be accurate to say that Muslims alone were responsible for this. Nor will it be proper to say that it is the non-Muslim brethren who harbour some misunderstanding. The exact reason lies somewhere in between the two. There would be no harm in admitting this. Allah Says:

Those who fear God, when a thought of evil  
Satan assaults them, bring God to remembrance  
when lo. They see (aright). (Araf:201)

This Quranic verse warns the believers against the Satan's temptations in the valley of this worldly life innocence on account of cow in India. Any court where justice is available, this could be proved.

The verse should cause alarm for all Muslims, for it warns them of the Satan's trappings set up in all the valleys of this life where we have to pass through an examination. Every turn in life



poses new problems and issues. In certain issues the Muslims may be guilty. But the Satan would deploy all the guile at his disposal in such a way that the disbelievers hearts will only accept him as the culprit.

I therefore would like to tell my coreligionists that they should not get emotionally involved into the slaughter movement. They should rather study the situation and be firm and appeal the sympathetic quarters among the Hindu brethren that nothing will be gained by holding Muslims responsible for the cow slaughter. They should rather search for the real culprits and find new directions for the preparation of atmosphere.

Pointless discussions and purposeless repetition of the debate on this aspect should be avoided. The issue erupts in public once or twice a year. The serious sections and scholars among Muslims should keenly observe the situation and should not let the matter afall into the hands of non-serious and fiery natured youth. In order to restore normalcy of moods and situation, need to maintain a distance from the issue. If the cow-beef is being consumed by 300 million people of India why alone Muslims be accused or punished for the "crime".

The Quran comniands a Muslim to come out of the tense and nettlesome (difficult) situations by uttering the righteous words:

"Say to my servants that they should only say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy." (Beni Israel:53)

And if (at any time) an incitement to discord is made to thee by the evil one, seek refuge in God. He is the one who hears and knows all things. (Ha Meem Sajada-36)

Every level of leadership of Muslims should now realise that a Muslim is basically a messenger and has to convey the message of Islam. The task of conveying the message presupposes a conductive and congenial atmosphere. When eyes of the people get befogged, the immorality assumes the proportions of epidemic and symptomises health and the governments employ all the weapons – right and wrong – for rectifying their economic mistakes. On such occasions whipping of sentiments of sloganeering campaign or clamouring of rights will not be useful for a message-bearing Ummah. In such circumstances we should utilise the deep insight, seek Allah's refuge and should contribute to maintaining the atmosphere of tolerance. This will render all temptations and lures of Satan futile.

Just cast a glance on the scenario in the country being kicked up in the name of cow slaughter. India has over 40 crores of people who derive economic benefits from cow. The Government machinery helps them in cow slaughter and exports of its beef, while the number of Muslims who consume beef are not more than a few lakhs, that too only the beef of the slaughtered cows. Wisdom does not demand that these few lakh Muslims should involve themselves in the controversy and disputes with those who hold the cow in reverence and religious esteem.

Certainly the wisdom should dissuade us from any confrontation on this issue. Not alone confrontation, when the affairs get out of hand, they evoke bloodier reprisals in the form of massacres, rape, destruction of farms, shops and factories. And the brunt of all this will fall upon Muslims while those communities who consume beef make a long list. So, why take the blame on Muslims alone.

The Muslims of India should remind themselves of the following Quranic Verses :

" Nor can goodness and evil be equal. Repel (evil) with what is better. Then will he between



whom and thee was hatred become as it were thy friend and intimate and no one will be granted such goodness except those who exercise patience and self-restraint; none but persons of the greatest good fortune."

(Ha Meem Sajada 34-35)

The verse is full of meaning. The Muslim leadership has been accustomed to fiery statements and inflammatory speeches since 1930. This perhaps stems from the bewildering array of issues and problems the Ummah faces. But these bitter statements leave their imprint on the sands of times and cause even more problems. The Muslims disperse after hearing the sentimental speeches of their leaders. The euphoric mood vanishes by midnight and the dawn engages them in daily chores. But they would have provoked the communal and chauvinist forces which plan out strategies and gradually implement their destructive programmes against them.

While Muslims and their leaders sleep after their provocative speeches, they awaken the communal wolves who have tasted the Muslim blood many a time.

#### APPEAL BY MAULANA ALI MIYAN :

In this connection Maulana Abul Hasan Ali Nadwi, a philosopher of Islam had appealed to such Muslim leaders in his speech at Nadwatul Ulema Lucknow, in 1977. The speech needs attention of one and all among the Muslims :

"For Allah's sake, please give us 10 years and allow us to work silently and patiently. We allowed you opportunity for so long. Now you keep quiet. Engage yourself in constructive work and restrain your tongue. Let us all adopt polite tones, sympathy, and arguments backed with logic and reason and deep contemplation on problems and issues. All these characteristics confirm to the style of the Prophet and the approach of Holy Quran."

This appeal by the sage and wiseman of the age constitutes a mercy appeal for those 50 and odd Muslim leaders who stand before the microphones. The inflammatory speeches and fiery approach could be dispensed with. For Allah's sake adopt cool-headed approach and argue in style that is laced with wisdom. Several of the riddles we face today could easily be passed over to other heads.

I had several occasions to hear such "Qaide Millat" who vowed to raise Qutb Minars of skulls, in his speeches. The speaker left for the city of Qutb Minar the next day as he belonged to that city. But the city where he spoke was scattered with skulls of men, women and children in such numbers that would be enough to erect several Qutb Minars. He had only pleased 'Iblis', the great Satan who was expressing gratitude to the Muslim leader for helping them immeasurably.

My heart fills with agony at this attitude of the community leaders. But I can only draw their attention towards what the Quran commands us when it says that the evils should be removed by virtues. Muslims could avoid a lot of bad blood if they recognise the place and position assigned to them by Islam and discard policy of confrontation. Rather we should attempt at softening the opponents and critics by using the tools used by the Prophet in his dawah.

For example in an issue like cow slaughter, the Muslims adopted a very reasonable attitude of maintaining distance from it in the postpartition era. Allah helped us by turning the issue against a commercial lobby which was promoting the trade and reaping huge profits. Unfortunately the control of the means of publicity and propaganda rests with such people who would like to put all the blame for cow slaughter on Muslims alone. But now the real culprits are appearing before the people with their nefarious crimes. Now those who blamed Muslims are sometimes even apologetic at the exposure of the anti-cow activities of their own coreligionists. Justice prevails and we see this happening

around us. People are realising that the perpetrators of atrocities against cow are not the ones who were posed as such. It is therefore my fervent appeal that Muslims should keep themselves aloof from this issue. Demands and memoranda do not serve any useful purpose.

#### AN APPEAL TO HINDU BRETHREN :

Now that the real profile of beneficiaries of the cow-beef traders, leather and beef exporters, shoe makers from cow hides, foreign exchange earners, beef eaters and caterers has become so evident, those Hindu brethren who are sentimentally attached to the cow should shed their anger against Muslims on this score. Muslim share, in the entire commercial stakes in cow is negligible. I know my Hindu brethren very intimately. The followers of religion who deem it a virtue to feed milk to snakes, cannot be instigated on slaying Muslims on the issue of cow. But the historical animosities, misunderstandings, provocations provided by leaders, has given rise to an atmosphere that often endangers the Muslim life, property and honour. It appears we are standing on a volcanic summit and the communal lava is boiling within, ready to overtake us any moment.

Indian Muslims are the sons of Indian soil. They return to the same soil on death. Their dignity is India's dignity. Their progress is India's progress. Their annihilation is annihilation of their own motherland. Who will deny all this? But when misunderstandings prevail, political charlatons occupy the stage, newspapers publicise rumours, any small incident can cause loss of thousands of lives.

#### A MACABRE INCIDENT :

This reminds me of a macabre incident. Once I was returning to Nagpur from Allahabad by train. We had to disembark at a big railway junction when the train engine failed. Though, it was an important railway station, it was located by a small town outside. Since the next train to our destination was not to come

immediately. I came out of the station by using the footbridge and wanted to take a light refreshment in nearby hotels. But soon my eyes were attracted towards the carcass of a cow lying in a pool of clotted blood. Its bones were badly smashed. The sight of dead cow shocked me and I began to apprehend trouble. Mischief makers by attributing the cow's killing to Muslims may goon rampage. My worries were proved right as within a shortwhile the town went agog with rumours of Muslims having killed the cow. A crowd of nearly 50 persons gathered outside the station and started sloganeering and abusing Muslims. Soon it turned into a riotous mob which was attacking carts, shops and people. I wanted to come back to the station's safety and leave the place as soon as possible by any train. But by then a lot of people who know me, had gathered around me and it was not possible to move away from them. I then made a close examination of the carcass. It was not a cow. It was an ox. We stood benumbed at the turn of the events around and were unable to plan the next move. But meanwhile, a few coolies surged through the crowd and loudly requested the people not to believe the rumours. They said the ox had been killed during shunting of a goods train that morning and they had merely pulled away the carcass from the track to the bridge side. This had a salutary effect over the crowd and things quietened by Allah's mercy. We too gathered courage and instantaneously arranged an address to the people. Yet the things did not seem fully settled in the town and there were undercurrents of tension. I left the town as soon as I got the next train. Later we learnt that riots spread out to other villages the same night and mayhem continued for sometime.

#### THE DAY OF JUDGEMENT :

All this is unbecoming of India. The rioters, the rowdies, the attackers may go unpunished in this world. But they cannot escape culpability in the hereafter, from the divine court. There, nobody will be spared. All widows and children will get their compensation. The divine justice will take into account for everything.

#### THE CULPRIT BEHIND?

I have deep faith in my Hindu brethren and expect that they too share my grief and believe that they too do not approve any kind of tyranny and excess. Yet an accident recurs in this country continually. No rhyme or reason can explain its recurrence. Such incidents or accidents do not bring any glory to this country nor enhance its stature.

I appeal to my peace loving Hindu brethren to provide protection to the innocent Muslims whenever their security is threatened. I appeal to them in the name of Ishwar, in the name of Dharma, mercy and humanity or whatever could satisfy them. They must stand up to prevent injustice. The leaves of holy Hindu scriptures bear testimony that sin is pardoned by Ishwar (God) but He does not grant pardon for the oppression. They also stand witness to the fact that the governments are spared of doom if they commit sins. Reprieve and opportunity to repent are granted to human beings. But the governments which suppress or allow or abet suppression cannot escape unpunished at the hands of God.

14. Nov. 1999 PANCH JANYA

अट्टारह • पाञ्चजन्य • कार्तिक शुक्ल ६, २०५६ वि. १९९७, १११३

## गाहरे पानी पैठ

### राष्ट्रपति के नाम पर गोहत्या का विज्ञापन

२५ अक्तूबर को 'दैनिक जागरण' (कानपुर संस्करण) के पृष्ठ १२ पर आयुध उपस्कर निर्माणी, कानपुर द्वारा भारत के राष्ट्रपति की ओर से एक निविदा सूचना सम्बंधी विज्ञापन छपा है। इसमें चमड़ा ब्यापारियों से आगामी ३ माह के भीतर (३१ जनवरी २००० तक) १२३५०० हजार वर्ग हेक्सीमीटर गाय की खालों की आपूर्ति करने के लिए निविदाएं आमंत्रित की गई हैं। कितनी शर्मनाक बात है कि जिस गोवाला की हत्या पर भारत का सर्वोच्च न्यायालय १६ नवम्बर १९९४ से प्रतिबंध लगा चुका है और गोहत्या को अपराध घोषित कर चुका है उसी आदेश की यज्जियां उढ़ाते हुए न्यायपालिका एवं कार्यपालिका के सर्वोच्च संरक्षक राष्ट्रपति के नाम पर रक्षा मंत्रालय चमड़ा व्यवसायियों तथा कसाइयों को प्रचंड संख्या में खुलकर गोहत्या, करने के लिए उकसा रहा है। विज्ञापन का आशय तो गोवंश की नृशंस हत्या के सिवा और कुछ भी नहीं है।



आयुध उपस्कर निर्माणी, कानपुर  
 १९६८, १९७०, १९७१, १९७२, १९७३  
**निहिदा मुयना**

निदेशक मूल्य रु. : ३१.१५८.००/- रु. १००/- काटकाट / ३१.१५.

**निर्देशार्थम्।**

REF: 22-1098

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1. The applicant has been employed by the Government of India for the last 10 years.

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उत्तेजनीय है कि उपरोक्त विज्ञापन में १२१३५०० वर्ग छेसीमीटर अर्थात् १२१३५० वर्ग मीटर गाय के चमड़े की माँग की गई है। औसतन एक गाय से अधिकतम दो अथवा बाई वर्ग मीटर चमड़ा प्राप्त हो सकता है। इस प्रकार १२१३५० वर्ग मीटर के हिसाब से कम से कम ४८,५४० गायों की हत्या की जाएगी।

आज के आधुनिक वैज्ञानिक युग में जबकि पशु के घमड़े के समक्ष अधवा उससे भी अच्छी कोटि के सिन्थेटिक पालीमर उपलब्ध हैं, वह भी अपेक्षाकृत कम कीमत पर, तब गोवध करवा कर घमड़ा प्राप्त करके सरकारी संस्थाओं को उनकी आपूर्ति करना एक निहायत निंदनीय तथा घृणित कार्य है। इस प्रकार की निविदाएं नियमतः राष्ट्रपति के नाम पर मांगी जाती हैं, परन्तु इसका अर्थ यह नहीं कि राष्ट्रपति को इन बातों की जानकारी भी हो। रक्षा मंत्रालय के अधिकारी ही इस काम को करते हैं।

## A NEWS FROM "PANCHJANYA" WEEKLY WHO IS THE CULPRIT?

### 1997 To 1999 :

In a “Gau Raksha Sammelan, Nagpur”, the speech which I delivered has appeared in this book. This speech was made in 1977. Today we are in 1999. After these 22 years, I am going through issue of ‘Panchjanya’, dated 18-11-1999, it has covered a news based on a advertisement published on behalf of the President of India, which promotes cow slaughtering. The clipping of the news is furnished here, for your information, to enable you to get an idea, that how issues are manipulated and innocent people are blamed.

## The Secret Bursters :

The correspondent of the said newspaper has reported that the Government of India required 12,13,500 thousand square decimeter calf leather. We have a tendency of non-concealment of the hidden secrets. Till date we were aware of the so-called culprits who slew the cows and ate its flesh. Now the report brought the chief culprits in bright sunlight.

## **The Defence Ministry :**

Several departments of government of India require the cow leather. The defence ministry has published this tender. If you go through the entire text of the report, you will find that the defence ministry requires the calf leather. The tender has been published on behalf of the President of India. You seek the justice and you will not find it. The shoulders who claim to secure the Indian borders, they even cannot secure the poor cow? On the contrary they have become the murderers of the cow.

## **Purchasers of Cow Leather :**

Now the hunter himself is in captivity, and has no way to escape. Now those people must have released a sigh of relief, who eat cow meat for no reason other than their poverty. Now they must have realised that the Govt. of India will spend several thousand crores of rupees to purchase the cow leather and will hardly require the meat of slain cows! Since they require only cow leather.

## **Free of Cost :**

Till date, Muslims, Budhists, Dalits, Christians, Parsis, South Indians, Korkus, Bhills, Bhangis, Chamars, Gonds,

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Adivasis, similarly Nagas and the people of other backward and poor communities were considered as cow flesh eaters. Today if they get this meat free of cost no wonder, you can go through the text of the tender. It is self explaining and requires no more details to explain. Panchjanya is a responsible paper. Many of its coverage is really remarkable. We are giving here entire clipping, which is a photocopy of the published story.

## **I Have no Doubts :**

I rely upon the news of Panchjanya. But unable to follow the views, which are given at the end. You are also requested to please go through that:

## **On Behalf of President :**

The tenders are always invited on behalf of the president of India and requires no need to inform the office of the president. Naturally this is a regular routine of the defence ministry.

## **Skin of Million Cows :**

It is a strange state of affair that the tender is published on behalf of the President of India, which involves the killing

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of cows in millions and the office of the President is kept un informed? The fact may not be this!

### **Elite President :**

I have personally met the President of India Mr. K.R. Narayanan. He has listened my speech and I also had the honor to listen to him. He is a very good friend of mine and a learned man. A thinker and a philosopher of this caliber is a rare combination. It may not be true the tender of such a furious activity is published on his behalf by the defence ministry and the President office is kept un informed. This is just not possible.

### **I'll Place Before Him :**

Though, this may not be the case. Even if I find time I'll place this instance before the President. I am sure that this problem may find some solution at its earliest. The solution must be easy and amicable. I have mentioned a solution to this problem in one of my other booklets, namely, "The Security of Cow and Indian Muslims." The said booklet is a speech on this issue, which was delivered in the year 1977. One may go through that.

### **A Popular Statement :**

Cow slaughterers are only Muslims; this is a very popular statement, made by some very highly placed but ignorant people. The main hand in slaying of the cows, is of government itself and nobody else.

### **Buyers of Cow Meat :**

The export of cow meat is being made by the popular Airlines, Hoteliers, and many companies openly and fearlessly. This activity is being continued in bright day light by these people.

### **On The Borders of Pakistan :**

On India Pak borders, millions of cows are being transferred to Pakistan every day, by our Indian brothers. Dear reader! These are the main problems. If we find some solution to this, I am of the opinion, that then only cow will be safe and secured.

### **National Level Seminar :**

If a National Level seminar or symposium is convened on this issue, by the organizations working for the Cow



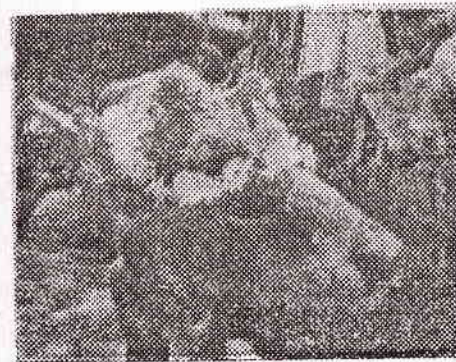
Protection, I am sure a lot of hidden secrets and information may be received regarding the cow slaughter. Earning crores of rupees through the export of cow meat and skin is being done by various states and the government in centre. Tanneries and the workshops for the manufacturing of leather items along side the borders of the country like China, Bangladesh and Nepal etc. are the main culprits of this macabre activity. Millions of cows are being transferred across the borders every day and the traders earn crores of rupees out of this illegal business.

Not only individuals, Indian govt. itself and the ministries arrange to serve cow-meat in five star hotels to their foreign guests. All these aspects could be covered in the seminar and put to an open debate and discussion.

What I have done here, is to place before you a fact finding report of Panchjanya of 14.11.1999 I hope, this is a sufficient evidence to reach you to the naked facts.



(हिन्दी दैनिक नव भारत नागपूर, Date: 28-6-2002)



गुवाहाटी के कामाख्या मंदिर में गुरुवार को नेपाल नरेश ज्ञानेन्द्र की विजय ग्राह दश ने भैस, भेड़, बकरी, बलख और कबूतर की बलि देकर पूजा की. चित्र में बलि के लिए सजा का राखी गई भैस. (छात्र पृष्ठ 3 पर)

### विवाद के बावजूद नेपाल नरेश ने बलि दी

गुवाहाटी. ए. छह दिवसीय भारत यात्रा पर आये नेपाल नरेश ज्ञानेन्द्र की असम के कामाख्या मंदिर में बलि चढ़ाने पर अच्छा-खासा विवाद उठ खड़ा हुआ है.

हिन्दू धर्म की प्रसिद्ध कामाख्या मंदिर में जानवरों की बलि देने की पुरानी परंपरा है और गुरुवार को इस मंदिर में दर्शन के लिये जाने पर नेपाल नरेश ने देवी की 5 पशुओं की बलि चढ़ाई. मंदिर सूत्रों के अनुसार राजा ने एक भैस, एक बकरी, एक बलख, एक कबूतर और एक भेड़ की बलि चढ़ाई.

(हिन्दी दैनिक लोकमत समाचार नागपूर, Date: 28-6-2002)

**ENGLISH TRANSLATION OF A NEWS PUBLISHED IN**

**"LOKMAT SAMACHAR", NAGPUR,**

**HINDI DAILY DT.: 28 - JUNE - 2002.**

Paper Cutting of the same is attached herewith.

Nepal Naresh Gyanendra Veer Vikram Shah, reached Guwahati by a special aircraft from Kolkatta and offered religious rites in kamkhiya temple in Assam. The religious rites were followed by slaughtering of five animals in the temple premises. These animals were respectively a buffalo, a sheep a goat, a duck and a pigeon, the secretary of the temple Shri Napakant Sharma, Declared that the sacrifice was done at the temple after the arrival of Maharaja of Nepal by queen Maharani Komal Rajya Laxmi.

Former cabinet Minister Smt. Maneka Gandhi's Organisation "Peoples for Animals", opposed this sacrifice and launched an agitation in the vicinity, especially at footstep of Nilanchal Hills, where the Temple is situated. The senior priest Mr. Punnia Sharma claimed that the Maharaja of Nepal offered buffaloes for the sacrifice. He also stated that, whether to offer sacrifice or not, depends entirely on the decision of the temple authorities.

**Escorted by Pujaris :**

When the royal family reached the temple, they were escorted by the royal priest Shri Murnal Sharma and many other Pujaris to the main site. Maharaja of Nepal effectively dressed in his royal costume, whereas Maharani wore a silk sari.

Maharaja offered prayers for an hour in the temple and sought blessings of deity for his nation. This was reported by his press attache Mr. Mohan Bahadur Pande to media people. The press reporters were not allowed to enter the temple and to witness the royal prayer rites, when the Nepal Naresh came out of the temple he avoided to answer the press, instead he posed for the photographs.

**A Warm Welcome by Governor & Ministers :**

Maharaja and the queen were received on Assam International Airport by the governor of Assam Lt. Gen. S. K. Sinha, chief minister of Assam Shri Tarun Gogoi and his cabinet colleagues.

**Slaughtering of Animals for offerings :**

Five animal were slaughtered and sacrificed before the deity. He slaughtered the animals to please the deity and to attract her blessings.



## Slaughtering of Animals for Offerings :

Five animals were slaughtered & offered to the deity while performing the religious rites in the temple. The picture (shown here) is captioned a "buffallo" while observed carefully it is a well built cow. Any how, it is proved that the king and the queen of a Hindu State, came to India and offered sacrifice before the deity. He slaughtered the animals to please the deity and to attract her blessings.

## Government Guests :

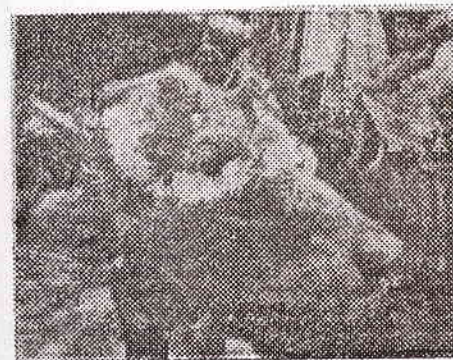
Many organizations opposed this ritual but has no effect, since the royal family were the state guest of BJP lead government. The animals were brutally slaughtered and the Maharaja accepted the guard of honour of Indian troops and went back to his country.

## The Question Arises :

One can ask, whether this act of slaughtering animals is permitted in Hindu Religion? Whether the animal sacrifice could be performed in the temple before the deity? If it is so, then we have to say nothing. But if it is not permitted by Hindu Law, it becomes a matter of concern for the religious authorities of Hindu Faith. Now they should come forward and give a clear mandate on this entire episode.



(हिन्दी दैनिक नव भारत नागपूर, Date: 28-6-2002)



गुवाहाटी के कामाख्या मंदिर में गुजरात की नेपाल नरेश ज्ञानेंद्र की विधवा राजा देवी ने भैंस, भेड़, बकरी, बिलछ और कबूतर की बलि देकर पूजा की. चित्र में बलि के लिए सम्राज्ञा का राजी गई भैंस. (छात्र पृष्ठ 3 पर)

### विवाद के बावजूद नेपाल नरेश ने बलि दी

गुवाहाटी. ए. ए. छह दिवसीय भारत यात्रा पर आये नेपाल नरेश ज्ञानेंद्र की असम के कामाख्या मंदिर में बलि चढ़ाने पर अच्छा-खासा विवाद उठ खड़ा हुआ है.

हिन्दू धर्म की प्रसिद्ध कामाख्या मंदिर में जानवरों की बलि देने की पुरानी परंपरा है और गुरुवार को इस मंदिर में दर्शन के लिये जाने पर नेपाल नरेश ने देवी को 5 पशुओं की बलि चढ़ाई. मंदिर सूत्रों के अनुसार राजा ने एक भैंस, एक बकरी, एक बिलछ, एक कबूतर और एक भेड़ की बलि चढ़ाई.

(हिन्दी दैनिक लोकमत समाचार नागपूर, Date: 28-6-2002)



(लोकमत समाचार नागपुर,  
शनिवार, 29 जून, 2002)

## विरोध के बीच नेपाल नरेश ने बलि चढ़ाई मंदिर में

एजेंसियां

गुवाहाटी, २७ जून

नेपाल नरेश ज्ञानेन्द्र की विक्रम  
शाह ने आज कामाख्या मंदिर में  
पूजा-अर्चना की और इस दौरान पांच  
पशुओं की बलि चढ़ाई गई। या शक्ति  
का आशीर्वाद पाते के लिए नरेश ने  
पारंग का पालन करते हुए भैंस, भेड़,  
बकरी, बतख और कुत्ता की बलि  
चढ़ाई मंदिर के संचालक गणेशदास गुप्ता  
ने बताया कि नेपाल नरेश के यहां से  
चले जाने के बाद पशुओं की बलि  
चढ़ाई गई। नरेश के साथ नेपाल की  
महारानी कोमल राज्यलक्ष्मी भी मंदिर  
आईं। तब के क्षेत्र में कामाख्या मंदिर  
की काफी प्रतिष्ठा है।

केन्द्रीय मंत्री मंत्र का गांधी की  
पीपुल्स फॉर एनिमल्स संस्था ने  
पशुबलि के विरोध में मीनाचल पहाड़ी  
के नीचे प्रदर्शन किया। मंदिर के बाह्य  
पुजारी पुष्प शर्मा ने बताया कि बलि  
नरेश या निधन करेगी। पारंग के  
अनुसार उन्होंने देवी की बलि के लिए  
बतौर चढ़ावा भैंस दे दिए थे लेकिन,  
बलि देना या देना मंदिर के  
अधिकारियों की इच्छा पर निर्भर करता  
है। शाही परिवार के पुरुषों के बाद  
शाही पुजारी नेपाल शर्मा और कुछ  
अन्य पुजारी उन्हें मंदिर में ले  
गए। नेपाल नरेश अपने पारंपरिक  
नेपाली परिधान में थे जबकि, महारानी  
ने सिल्क की साड़ी पहन ली थी।  
मीडिया को यह शाही पूजा देखने  
की इजाजत नहीं दी गई थी। मंदिर के  
बाहर खड़े सीधिकासियों ने जब नरेश  
से कुछ जानना चाहा तो उन्होंने कोई  
जवाब नहीं दिया उन्होंने केवल फोटो  
छिंचवाए।

इस बीच, पीपुल्स फॉर एनिमल्स  
की राज्य अध्यक्ष संगीता गोस्वामी ने  
कहा कि मेवका गांधी की इच्छाओं के  
अनुसार प्रदर्शन किया गया। नेपाल  
नरेश के पैर संचित मोहन बहादुर  
पाण्डे ने बताया कि नेपाल नरेश ने घटे  
धर पूजा की और अपने देश के लिए  
देवी से आशीर्वाद मांगा। कामाख्या से  
एक विशेष विमान में यहां आए शाही  
परिवार के लोगों का लोकप्रिय  
गोपीनाथ बोर्दोलोई अंतराष्ट्रीय हवाई  
अड्डे पर अंमल के राज्यपाल  
लेफ्टिनेंट जनरल (सेवानिवृत्त)एस.के.  
मिश्रा, मुख्यमंत्री तरुण गोगोई और  
उनके मंत्रिमंडलीय सहयोगियों ने  
स्वागत किया।

## ज्ञानेन्द्र ने दूसरे दिन भी बलि चढ़ाई

कोलकाता, २८ जून. पशुओं के  
अधिकारों के लिए संघर्षत संगठनों के  
भारी विरोध के बावजूद नेपाल नरेश  
ज्ञानेन्द्र ने अपना बलि कार्यक्रम जारी  
रखते हुए आज दूसरे दिन यहां  
ऐतिहासिक कालीघाट मंदिर में पूजा के  
बाद बकरों की बलि चढ़ाई। कल  
गंगावती स्थित स्थित कामाख्या मंदिर  
में नरेश ने पांच पशुओं की बलि चढ़ाई  
थी। कालीघाट मंदिर में शाही परिवार  
के पंडा कमल मुखर्जी ने बताया कि  
नरेश ज्ञानेन्द्र और कोमल राज्यलक्ष्मी के  
पूजा अर्चना के बाद बलि दी गई

## VIEWS OF GREAT THINKER & REFORMER "SWAMI VIVEKANAND MAHARAJ" REGARDING COW PROTECTION

Swami Vivekanand is the personality, who has influenced Indian elites, and the entire world remembers him with honour & respect. A summary of his speeches, his discussions with people and his views has been collected by his disciple Mr. Sharad Chandra Chakraborty entitled "In The Company of Vivekanandji" containing 305 pages, published by Ram Krishna Math, Publication Division, Ram Krishna Ashram Marg, Dhantoli, Nagpur-17.

Given here under is a gist of matter printed on page no 4-7, photocopy of the same is also provided for the sake of authenticity.

An industrialist, preacher of "Gau Raksha Sabha" with saffron pagdi and attired in sadhu sant uniform came to meet Swamiji. He gave Swamiji a photograph of Gau Mata. Swamiji asked what was the purpose of your sabha? The preacher replied that we rescue the cows of the nation from butchers &

establish Gau Shalas at different places where sick and thin rescued cows are taken care of. We get lot of help & support from Marwadi & Vaish samaj. Hearing this Swamiji asked him recently some parts of India are hit by severe draught and famine conditions, as per Govt. sources about one lakh people have died due to draught & starvation, is your Sabha providing some help & relief to these hungry & draught effected people? The preacher replied, we don't render any sort of help to the starving people, just for cow protection our "Sabha" has been formed. Swamiji told that your "Sabha" has funds of lakhs of rupees, even then would you not come forward to help the effected human beings? The preacher replied that "man is tasking the fruits of his own misdeeds & sins hence he is facing hunger, starvations & draughts".

Swamiji got so annoyed with this reply his eyes became very fierce & said that the "Sabha" which does not have any sympathy with the fellow human beings and doesn't extend on helping hand to the dying & starving brethren, and don't give them a handful of food grains instead spends lavishly on the protection of birds and animals, I don't want to have any sort of relationship with such organization. Swamiji further said that since you say that the starving people are tasting the results of their misdeeds, then the same could be said about

these cows reaching to the hands of butchers just to taste the results of their misdeeds, hence there is no need for cow protection. If this analogy of tasting results of deeds misdeeds is applied to all then it is useless to help each other.

Then the preacher told Swamiji that on behalf of "Samiti" I have come to collect donations from you. Swamiji replied that I am a saintly man I don't have money to help your samiti. If I have money I would have certainly spend on the starving fellow men, on protection of human lives. However if some money remains unused or surplus, I would have give it to your samiti. After hearing all these the preacher felt ashamed & left.

After presenting the summary of Swamiji's conversation I would request my brothers who have been engaged to the cause of cow protection to kindly pay some serious heed to Swamiji's opinions. It is a good cause to serve the weak, sick, thirsty & hungry abandoned cows but the points on which a great saint Swamiji has given so stress should also be given due consideration.

The said book also contains the wordings of this great saint which he spoke with a very heavy heart "Look what a strange story the preacher has said that 'a man suffers and

dies due to the results of his deed or misdeeds, what will we achieve in having pity & sympathy on him? The downfall of our nation can be well judged here only that 'Karmavaad' of your Hindu religion i.e. "tasking fruits of deeds" has reached to such an extent. A man who does not gets affected due to the suffering of fellow man, he cannot claim to be a human beings, while uttering these words Swamiji's whole body was filled with sorrow and sadness.

*(These are the last wordings of the book "In the company of Vivekanandji" page 6 photocopy enclosed).*

महापराक्रमशाली विरोचन की सन्तान हैं। उनकी शक्ति से पंचभूत कण्ठपुतली के समान उनकी सेवा कर रहे हैं। यदि आपको यह प्रतीत हो कि इसी स्थूल भौतिक शक्ति के प्रयोग से किसी न किसी दिन हम उनसे स्वतन्त्र हो जायेंगे तो आपका ऐसा अनुमान सर्वथा निर्मूल है। इस शक्ति-प्रयोगकुशलता में, उनमें और हममें ऐसा अन्तर है जैसा कि हिमालय और एक सामान्य शिलाखण्ड में। मेरे मत को आप सुनियेगा। हम लोग उक्त प्रकार से वेदान्तधर्म का गूढ़ रहस्य पाश्चात्य जगत् में प्रचार करके उन महाशक्ति धारण करनेवालों की श्रद्धा और सहानुभूति को आकर्षित करेंगे और आध्यात्मिक विषय में सर्वदा हम उनके गुरुस्थान पर आसीन रहेंगे। दूसरी ओर वे अन्यान्य ऐहिक विषयों में हमारे गुरु बने रहेंगे। जिस दिन भारतवासी अपने धर्मविषय से विमुक्त होकर पाश्चात्य जगत् से धर्म को जानने की चेष्टा करेंगे, उसी दिन इस अधःपतित जाति का जातित्व सदा के लिए नष्ट-भ्रष्ट हो जायगा। हमें यह दे दो, हमें वह दे दो ऐसे आन्दोलन से सफलता प्राप्त नहीं होगी। परन्तु उस आदानप्रदानरूप कार्य से जब दोनों पक्ष में श्रद्धा और सहानुभूति की एक प्रेमलता का जन्म होगा, तब अधिक चिल्लाने की आवश्यकता भी नहीं रहेगी। वे स्वयं हमारे लिए सब कुछ कर देंगे। मेरा विश्वास है कि इसी प्रकार से वेदान्तधर्म की चर्चा और वेदान्त का सर्वत्र प्रचार होने से हमारे देश तथा पाश्चात्य देश दोनों को ही विशेष लाभ होगा। इसके सामने राजनीतिक चर्चा मेरी समझ में गौण उपाय दीखती है। अपने इस विश्वास को कार्य में परिणत करने में मैं अपने प्राण तक भी दे दूँगा। यदि आप समझते हैं कि किसी दूसरे उपाय से भारत का कल्याण होगा तो आप उसी उपाय का अवलम्बन कीजिये।"

नरेन्द्र बाबू स्वामीजी की बातों पर बिना वाद-विवाद किये सहमत हो कुछ समय के पश्चात् चले गये। स्वामीजी की पूर्वोक्त बातों को श्रवण कर शिष्य विस्मित हो गया और उनकी दिव्य मूर्ति की ओर टकटकी लगाये देखता रहा। नरेन्द्र बाबू के चले जाने के पश्चात् गोरक्षण सभा के एक उद्योगी प्रचारक, स्वामीजी के दर्शन के लिए साधु-संन्यासियों कासा वेष धारण किये हुए आये। उनके मस्तक पर गेरुए रंग की एक पगड़ी थी। देखते ही जान पड़ता था कि वे हिन्दुस्तानी हैं। इन प्रचारक के आगमन का समाचार पाते ही स्वामीजी कमरे



से बाहर आये। प्रचारक ने स्वामीजी को अभिवादन किया और गोमाता का एक चित्र उनको दिया। स्वामीजी ने उसे ले लिया और पास बैठे हुए किसी व्यक्ति को वह देकर प्रचारक से निम्नलिखित वार्तालाप करने लगे।

स्वामीजी - आप लोगों की सभा का उद्देश्य क्या है ?

प्रचारक - हम देश की गोमाताओं को कसाई के हाथों से बचाते हैं। स्थान स्थान पर गोशालाएँ स्थापित की गयी हैं जहाँ रोगग्रस्त, दुर्बल और कसाइयों से मोल ली हुई गोमाताओं का पालन किया जाता है।

स्वामीजी - बड़ी प्रशंसनीय बात है। सभा की आय कैसे होती है ?

प्रचारक - आप जैसे धर्मात्मा जनों की कृपा से जो कुछ प्राप्त होता है, उसी से सभा का कार्य चलता है।

स्वामीजी - आपकी नगद पूँजी कितनी है ?

प्रचारक - मारवाड़ी वैश्य-सम्प्रदाय इस कार्य में विशेष सहायता देता है। वे इस सत्कार्य में बहुतसा धन प्रदान करते हैं।

स्वामीजी - मध्य-भारत में इस वर्ष भयंकर दुर्भिक्ष पड़ा है। भारत सरकार ने घोषित किया है कि नौ लाख लोग अन्नकष्ट से मर गये हैं। क्या आपकी सभा ने इस दुर्भिक्ष में कोई सहायता करने का आयोजन किया था ?

प्रचारक - हम दुर्भिक्षादि में कुछ सहायता नहीं करते। केवल गोमाता की रक्षा करने के उद्देश से यह सभा स्थापित हुई है।

स्वामीजी - आपके देखते देखते इस दुर्भिक्षादि में आपके लाखों भाई कराल काल के चंगुल में फँस गये। आप लोगों के पास बहुत नगद रुपया जमा होते हुए भी क्या उनको एक मुट्ठी अन्न देकर इस भीषण दुर्दिन में उनकी सहायता करना उचित नहीं समझा गया ?

प्रचारक - नहीं, मनुष्य के कर्मफल अर्थात् पापों से यह दुर्भिक्ष पड़ा था। उन्होंने कर्मानुसार फलभोग किया। जैसे कर्म हैं वैसा ही फल हुआ है।

प्रचारक की बात सुनते ही स्वामीजी के क्रोध की ज्वाला भड़क उठी और ऐसा मालूम होने लगा कि उनके नयनप्रान्त से अग्निकण स्फुरित हो रहे हैं। परन्तु अपने को सम्भालकर वे बोले, "जो सभा-समिति मनुष्यों से सहानुभूति नहीं रखती, अपने भाइयों को बिना अन्न मरते देखकर भी उनकी रक्षा के निमित्त

एक मुट्ठी अन्न से सहायता करने को उद्यत नहीं होती, तथा पशु-पक्षियों के निमित्त हजारों रुपये व्यय कर रही है, उस सभा-समिति से मैं लेशमात्र भी सहानुभूति नहीं रखता। उससे मनुष्यसमाज का विशेष कुछ उपकार होना असम्भवसा जान पड़ता है। 'अपने कर्मफल से मनुष्य मरते हैं!' इस प्रकार सब बातों में कर्मफल का आश्रय लेने से किसी विषय में जगत् में कोई भी उद्योग करना व्यर्थ है। यदि यह प्रमाण स्वीकार कर लिया जाय तो पशु-रक्षा का काम भी इसी के अन्तर्गत आता है। तुम्हारे पक्ष में भी कहा जा सकता है कि गोमाताएँ अपने कर्मफल से कसाइयों के पास पहुँचती हैं और मारी जाती हैं - इससे उनकी रक्षा का उद्योग करने का कोई प्रयोजन नहीं है।"

प्रचारक कुछ लज्जित होकर बोले - "हाँ महाराज, आपने जो कहा वह सत्य है, परन्तु शास्त्र में लिखा है कि गौ हमारी माता है।"

स्वामीजी हँसकर बोले - "जी हाँ, गौ हमारी माता हैं यह मैं भलीभाँति समझता हूँ। यदि यह न होती तो ऐसी कृतकृत्य सन्तान और दूसरा कौन प्रसव करता ?"

प्रचारक इस विषय पर और कुछ नहीं बोले। शायद स्वामीजी की हँसी प्रचारक की समझ में नहीं आयी। आगे स्वामीजी से उन्होंने कहा "इस समिति की ओर से आपके सम्मुख भिक्षा के लिए उपस्थित हुआ हूँ।"

स्वामीजी - मैं बाधु-संन्यासी हूँ। रुपया मेरे पास कहीं है कि मैं आपकी सहायता करूँ ? परन्तु यह भी कहता हूँ कि यदि कभी मेरे पास धन आये तो मैं प्रथम उस धन को मनुष्यसेवा में व्यय करूँगा। सब से पहले मनुष्य की रक्षा आवश्यक है - अन्नदान, धर्मदान, विद्यादान करना पड़ेगा। इन कार्यों को करके यदि कुछ रुपया बचेगा तो आपकी समिति को कुछ दूँगा।

इन बातों को सुनकर प्रचारक स्वामीजी को अभिवादन करके चले गये। तब स्वामीजी हमसे कहने लगे, "देखो कैसे अचम्भे की बात उन्होंने बतलाई! कहा कि मनुष्य अपने कर्मफल से मरता है, उस पर दया करने से क्या होगा ? हमारे देश के पतन का अनुमान इसी बात से किया जा सकता है। तुम्हारे हिन्दुधर्म का कर्मवाद कहीं जाकर पहुँचा ? जिस मनुष्य का मनुष्य के लिए जी नहीं दुखता वह अपने को मनुष्य कैसे कहता है ?" इन बातों को कहने के साथ

ही स्वामीजी का शरीर क्षोभ और दुःख से सनसना उठा।  
 इसके पश्चात् शिष्य से बोले - फिर कभी हमसे भेंट करना।

We have explained in depth the issue of cow slaughter, we have also covered the views of Swami Vivekanandji. I fully sympathise with the feelings of our countrymen regarding cow protection. Roaming of the stray cattle on the roads and in the markets is a common scene everywhere. Arrival of cows on the slaughter houses can not be denied, but it is also true that no butcher slaughters the milk giving cows as no one sells them.

The problem is for the barren, infertile, sick & non milk giving cows. It is an expensive and tough task for the poor cow owner to feed and up bring such barren & sick cows. If a total ban on cow slaughter is imposed the roads & markets would be flooded with such unclaimed, non milk giving sick and stray cows. The mission adopted by the Hindu brethren of India to establish Goshalas and spend money on food shelter and medication is a good move and my compliments for the same. But the population ratio of our country does not comprise of single majority religion almost all major religions of the world have very firm & deep roots here. Even in the

Hindu Society there are groups like Scheduled castes Scheduled tribes, Gonds, Korkus, Bheels, Jan Jati., Van Vasi who consume cow meat. These are the non veg eating population which is below poverty line & can't afford to cook costly Mutton, Fish, or Chicken. To provide a cheap alternate to them is also the responsibility of the Govt. & the society as well.

There are more points to be taken into consideration i.e. our Jain brethern who are highly sensitive about "Jeev Hatya" life killing. Is there any remedy to the scientific fact that even vegetables do have life? In such a case leave aside human beings, even birds, animals & insects can't survive without consuming vegetation as their foods?

Similarly some religious beliefs and rituals create problem for others, for instance in Islam, keeping pigs, eating selling or purchasing is strictly prohibited. Now if Indian Muslim demands that no one should slaughter, eat & keep pigs or even if they raise the demands that pigs should not exist on earth. In such an event I would oppose the Muslim demands as they don't have any right to thrust their feeling & sentiments on others but let me convince that Muslim society has never raised such demand nor it would do so in future. Hence one is free to eat and drink as per his/her wish and we are not authorized to impose forcefully any sort of restrictions on others.

In a multi religious based country like India we are already facing cow slaughter problem but have we thought about the repurcussion if demands to ban Fish & Pigs is raised? This too has to be taken into consideration.

From the countless tanks, rivers & sea shores lakhs of tonnes of fish is extracted daily and lakhs of people are equally engaged in fish eating, fish supplying & fish trading.

Highly alarming matter of concern is that besides the Indians settled abroad there is a legitimate Indian population which is, or had been in foreign countries for the sake of business, employment, further education, tourism and games, frequency of their to and fro is a continual process. Through universal globalization, computer internets films, television and tourism foreign culture and customs have invaded Indian tradition and culture. In such an effective and astonishing way its impact on Indian generation, we are not only experiencing but our heritage and culture is bearing the burns of it too.

Eating of tasteful delicacies has become fashion and craze to such an extent that in every city in big hotels one can easily place the order for any foreign non veg dish of his like and enjoy the taste of it. Leave aside the regional, traditional, mughlai & continental foods, it has become a common site

that in the hotels & on the footpaths one could spot thousand of people enjoying Chinese fast foods.

Along with many western nations there are countries like Japan, Korea, China, Philippines. Indonesia, Taiwan, Mainmar, Malaysia, Australia & New Zealand (including Indian Ban Basis) where snakes, dogs, pigs, frogs, lizards & so many insects are shown as eatables on National Geographic & Discovery channels. These scenes are so horrible experience that it forces a staunch non veg eater to feel vomiting sensations.

Since we are prone to accept the glamour & glitter of foreign countries very rapidly I am very much afraid that if the above mentioned creatures are included in our non veg menu certainly it would create a new nuisance as we have already adopted western customs, their ways of living even their languages electronics & technologies, there is every possibility that through films, music, TV, songs & dances, the above mentioned object of eating (Which are forbidden in Islam) enter Indian kitchens then what will happen? Have we given any serious thinking to this issue? God forbids if such a tendency nourishes, the poor, sick and offended cow would be left aloof and we would be forced to tackle a very strange and awful situation.



**"A EXPLANATION OF NEWS ITEM  
PUBLISHED IN HINDI DAILY "NAV BHARAT"  
BHOPAL DT. 28-1-03."**

*As per the version of Madhya Pradesh Congress  
President Mr. Radha Krishna Malviya.*

1. That in the tenure of Prime Minister Shri A. B. Vajpayee the export of cow meat has reached the highest ever figure of 13 lakhs 5 thousand tones.

2. Mr. Malviya further said that in the year 2001 the cow meat was exported in highest quantity. As per the reference published by The Govt. of India ministry of Information & Broadcasting Sandarbh Path Bharat 2003 P. 526 reveals that:

- A. That in 1998-99 12 lakh 95 thousand tonnes cow meat was exported.
- B. That in 2000 13 lakh tonnes of cow meat was exported.
- C. That in the year 2001 13 lakh 5 thousand tonnes of cow meat was exported.

3. Mr. Malviya further alleges that during BJP's 4 year tenure the BJP Govt. did nothing to stop the export of cow meat & even they did nothing to find some useful means for cow protection.

4. Shri Malviya also said that in the year 1979 when at the centre there was Janata Party's Govt. our present P.M. Mr. A.B. Vajpayee was the then external affairs minister and present deputy prime minister Mr. L.K. Advani was the then information and broad casting minister. A Jansanghi member of parliament Mr. Om Prakash Tyagi tabled the draft for the bill to stop cow slaughter, then and there only Mr. Vajpayee, just to save the Janata Party Govt. Suggested his colleague Mr. O.P. Tyagi to drop the idea of "Gau Bhakti" and postpone for some time the draft bill so that the Janta Party Govt. could survive.

5. Shri Malviya also alleged that due to non availability of proper law for cow protection, large scale cow slaughter and illegal export of cow meat has risen considerably.

**Note:** Given above is an explanation of news paper news. Photo copy of which is also given for ready reference.

# भाजपा राज में ही बढ़ा गौ-मांस का निर्यात

प्रदेश कांग्रेस अध्यक्ष मालवीय ने किया भाजपा पर पलटवार

■ भोपाल, 27 जनवरी ■

मध्यप्रदेश कांग्रेस कमेटी के अध्यक्ष राधाकिशन मालवीय ने भारतीय जनता पार्टी के गौ-माता के प्रति चिंता पर टिप्पणी करते हुए कहा कि जिस केंद्र सरकार में सुश्री उमा भारती मंत्री हैं उसके प्रधानमंत्री श्री अटल बिहारी वाजपेयी के कार्यकाल में अब तक का सर्वाधिक गौ-मांस 13 लाख 5 हजार टन निर्यात हुआ है। श्री मालवीय ने कहा कि यह तो सिर्फ गौ-मांस का ही निर्यात है। इसके अलावा भेड़-

भाजपा को कटघरे में खड़ा करते हुए कहा कि वास्तव में भाजपा और संघ परिवार के लिये हिन्दुत्व केवल देश की बहुसंख्यक जनता को लुभाने और भड़काने का एक नारा मात्र है। हिन्दुत्व और हिन्दुत्ववादी मूल्यों से उसका कोई लेना-देना नहीं है यदि सचमुच भाजपा के नेता गौरक्षा के लिये संकल्पशील रहे होते तो 1998 में सरकार में आने के बाद वे कानूनी रूप से गौवध पर प्रतिबंध लगा सकते थे, लेकिन ऐसा उन्होंने कभी नहीं किया। सच तो यह है कि अटल बिहारी

भारत में सुअर का मांस भी खाया जाता है। 1998 में इसका उत्पादन 420 हजार टन था जो 2001 में बढ़कर 495 हजार टन हो गया। इन आंकड़ों से स्पष्ट है कि भाजपा सरकार ने अपने चार वर्षों के शासन में देश में गौवध और अन्य पशुओं के मांस निर्यात पर प्रतिबंध लगाने के कोई प्रयास नहीं किया और न ही समाज में गौरक्षा के लिये उचित माहौल बनाने की दिशा में कोई सुकारणिक उपाय ही किए।

श्री मालवीय ने कहा कि भाजपा

कुछ समय के लिए गौभक्ति छोड़ देने और संकल्प वापिस लेने की सुलाह दी थी। 1996 में भी भाजपा की ओर से ऐसी ही मांग की तूल दिया गया, लेकिन बाद में इस मांग को छोड़ दिया। श्री मालवीय ने सबल किया कि अगर भाजपा इतनी ही गौभक्त हैं तो भारत सरकार पर नियंत्रण रखने वाली भाजपा गौवध पर प्रतिबंध लगाने का साहस क्यों नहीं दिखाती है। उन्होंने कहा भोली-भाली जनता को भड़काने के लिये भाजपा नेता, जो केंद्रीय मंत्री, सांसद, विधायक जैसे पदों पर आसीन

बकारियों, कुक्कुट एवं भैस का मांस का निर्यात भी भाजपा राज में बढ़ा है।

उन्होंने कहा कि गौ-माता का समर्थक रूप में चिंता मध्यप्रदेश में कांग्रेस के मुख्यमंत्री दिव्यजय सिंह ने की है जिन्होंने न केवल गौवध पर पूर्णतः प्रतिबंध लगाया बल्कि मध्यप्रदेश का पहला गौ संवा आयोग का गठन किया और तो और मांस निर्यात पर प्रतिबंध लगाने का एक प्रस्ताव मध्यप्रदेश विधानसभा में पारित करार केंद्र सरकार को भेजा गया। आज मध्यप्रदेश के किसी भी गाँव में गौशाला खोलने पर निःशुल्क भूमि देने का नियम मध्यप्रदेश सरकार का है।

वाजपेयी के शासन काल में ही भारत में गौमांस का उत्पादन सबसे ज्यादा बढ़ा है।

श्री मालवीय ने बताया कि देश में 2001 में सबसे ज्यादा गौमांस का डो उत्पादन हुआ। भारत सरकार के सूचना एवं प्रसारण मंत्रालय के प्रकाशन विभाग द्वारा प्रकाशित संदर्भ पथ भारत 2003 के पृष्ठ 526 पर दो गणोत्तलिका के अनुसार भारत में 1998 और 1999 में प्रतिवर्ष मवेशी (गौमांस) का कुल उत्पादन 12 लाख 95 हजार टन था जो 2000 में बढ़कर 13 लाख टन और 2001 में पुनः बढ़कर 13 लाख 5 हजार

गौरक्षा की राजनीति तो कबो आई हैं

## आरोप

लेकिन उसकी गौभक्ति फ़व्वे है। इसका उदाहरण 1979 में संसद की कार्यवाही में दर्ज है। तब केंद्र में जनता पार्टी की सरकार थी और श्री बाजपेयी विदेश मंत्री तथा श्री आडवाणी सूचना मंत्री थे। इसी दौरान जसवंत प्रटक के एक सांसद ओम प्रकाश त्यागी ने संसद में अशासकीय संकल्प के द्वारा देश में गौवध पर प्रतिबंध लगाने का कानून बनाने की मांग रखी, तभी सरकार बचाने और सरकार के प्रति दृढ़ भक्ति प्रदर्शित करने के लिये बाजपेयी ने अपने साथी ओमप्रकाश त्यागी का

है उस मध्यप्रदेश में गौहत्या पर प्रतिबंध लगाने की मांग कर रहे हैं जहाँ प्रशासकीय आदेश से गौवध पर निषेध लागू है फिर भी यदि चोरी छिपे गौवध को घटगार होता है तो उन पर कायबाही की जाती है। इससे पहले भड़काऊ राजनीति के खेल में महिर लोग हंगामा खड़ा कर देते हैं। ये लोग संसद या केंद्रीय मंत्री परिषद में गौरक्षा के लिये कोई निम्न कानून बनाने या संविधान संशोधन की मांग कभी नहीं उठाते हैं। गौवध निषेध के लिये कोई प्रभावी केंद्रीय कानून न होने के कारण देश में गौवध जारी है और गौमांस का उत्पादन वैध तरीके से बढ़ रहा है।



## "कत्ल खाने १०० तथ्य" नामी पुस्तक

(डॉ. नेमी चन्द साहेब)

हीरा भैया प्रकाशन इन्दौर के सौजन्य से

मेट्रोपोलिस (बम्बई, २५-२६ सितम्बर १९९३) के अनुसार आज देश में ३६,००० सार्वजनिक बूचड़खाने हैं। इनके अलावा ५ आधुनिक कत्लखाने, २ समन्वित कत्लखाने (मांस-संसाधन + कत्ल मुख्यतः भैंसों का) तथा २४ निर्यातोग्राम (एक्सपोर्ट ओरिएण्टेड) इकाइयाँ हैं।

अल-कबीर एक्सपोर्ट्स लिमिटेड ने ६ फरवरी १९८९ को कहा था कि 'अल-कबीर कंपनी-समूह के इस प्रभाग को गुरु करने में हमें प्रसन्नता है। हम सन् १९७६ से एक मान्य-निर्यात-हाउस हैं। हमारा मुख्य कार्य मध्यपूर्व देशों में निर्यात के लिए भारतीय मांस को प्राप्त करना, और संसाधित करना है।' कंपनी ने जो रिपोर्ट दी उसमें कहा गया कि भारत में ७,५०,००,००० भैंस-पाड़े हैं, जिनमें-से कत्ल के लिए ३,३०,००,००० भैंस-पाड़ों को चुना जाएगा।

२६. देश-विदेश में दिनों-दिन चमड़े का उपयोग बढ़ता जा रहा है। रईस घरों में एक ही व्यक्ति के पास ३-३, ४-४ जोड़ चप्पल-जूते होना आम बात है। जो लोग बढ़िया नरम क्रोम का जूता पहिनते हैं, उन्हें यह नहीं मालूम कि यह बढ़िया चमड़ा (काफ-लेदर) कहाँ से आता है। ध्यान रहे इसे मासूम बछड़े-बछड़ियों को बेरहमी से मार कर तैयार किया जाता है। अधिक मुलायम चमड़े के लिए गर्भवती गाय पर उबलता पानी डाल कर उसे सूँता जाता है और जब वह पिटते-पिटते दम तोड़ बेती है तब उसके गर्भ से निकाले गये बछड़े से 'क्रोम-चर्म' बनता है। भारत के कत्लखानों में यह सब होता है।

२७. आठवीं पंचवर्षीय योजना में कत्लखानों की भरमार होगी। विदेशी मुद्रा कमाने ने लोभ में भारत सरकार ने कत्लखानों को ले कर एक बृहत् योजना बनायी है। सरकार चाहती है कि मांस-निर्यात में बढ़ोतरी हो। भारतीय कत्लखानों ने वर्ष १९८९-९० में ११० करोड़ रुपयों के मूल्य का मांस निर्यात किया था; अब यह लक्ष्य प्रतिवर्ष ५०० करोड़ कर दिया गया है। सरकार ने कत्लखानों के तीन वर्ग किये हैं— १. नये कत्लखाने; २. वर्तमान कत्लखानों में सुधार; ३. पक्षियों द्वारा हानि पहुँचाने के बहाने रक्षा-मंत्रालय द्वारा खोले जाने वाले कत्लखाने। इस दृष्टि से प्रथम वर्ग में ८, द्वितीय वर्ग में ११, और तृतीय वर्ग में २२ कत्लखाने आते हैं। ये हैं— श्री नगर, माझीतर (सिक्किम), काचरकान हल्ली (बैंगलोर), हैदराबाद, दिल्ली, मंगलगिरि (गुंटूर), विशाखापट्टनम् (आन्ध्र), रुद्रारम (आन्ध्र), इलाहाबाद, वाराणसी, अलीगढ़, जालन्धर, पुणे, बजबज (बंगाल), सईदापेट (मद्रास), पेराम्बुर (मद्रास), बड़ी दमन, बड़ा दीव, चंडीगढ़; ग्वालियर,

३७. भारतीय कत्लखानों में संविधान के अनुच्छेद ४८ का खुलेआम उल्लंघन हो रहा है। संविधान में बछड़े, बैल और दुधारू पशुओं का वध प्रतिबन्धित है, फिर भी इन्हें काटा जाता है। प्रश्न उठता है— यह कैसा संविधान है जो सरकारी क्षेत्र पर भी प्रभावी नहीं है?

५१. श्री जी.सी. बैनर्जी ने अपनी किताब 'एनीमल हस्बैंड्री' में गोमांस-उत्पादन के उतरोत्तर बढ़ते आँकड़े इस प्रकार दिये हैं— वर्ष १९७५-६१,००० टन; १९८२-८०,०००; १९८५-८९,००० टन; १९९०-९३,००० टन; १९९५-९३,५०,००० टन; २०००-१,७०,००० टन; २००५-२,१२,००० टन; २०१०-२,५५,००० टन। यद्यपि इन आँकड़ों में बछड़ों-के-मांस (वियल) का आँकड़ा सम्मिलित नहीं है, तथापि एस्कॉर्ट्स और अल-कबीर मांस-उत्पादकों के पाँव जमाते ही ये आँकड़े काफी बढ़ जाएँगे। मांस-उत्पादक अल-कबीर के विश्व के ८ देशों में ८,००० तथा दिल्ली में ७६ मांस-बिक्री-केन्द्र हैं।



५४. कुछ वर्ष पूर्व (संभवतः जुलाई १९९०) कुलालम्पूर में एग्रीकल्चरल एंड प्रोसेस्ड फूड प्रोडक्ट्स एक्सपोर्ट डेवलपमेंट अथॉरिटी (अपेडा) के अध्यक्ष श्री फतहसिंह जसोल ने संवाददाताओं से कहा था कि भारत ने १९८८-८९ में २०,००० टन जमा-हुआ भैंस-मांस विदेशों को भेजा जबकि ५ वर्ष पूर्व सिर्फ ३,००० टन भैंस-मांस निर्यात हुआ था। श्री जसोल के अनुसार आने वाले वर्षों में भारत एक लाख टन भैंस-मांस विदेशों को भेज सकेगा। उन्होंने बताया कि भारत प्रतिवर्ष मध्य एशिया को जो भैंस-मांस भेजता है, उससे उसे ९० करोड़ रुपयों की आमद होती है।

५५. जुलाई १९८९ की एक खबर के अनुसार भारत सरकार विदेशी मुद्रा की गिरती हुई स्थिति को सँभालने के लिए ५० करोड़ रुपयों की लागत से मोट टेक्नोलॉजी मिशन की स्थापना करने को थी (?)। मिशन का मुख्य उद्देश्य था क़त्लखानों में नयी तकनीकों के उपयोग से मांस-उत्पादन में वृद्धि। मिशन के प्रथम चरण में बरेली के इजातनगर मसह आधुनिक क़त्लखानों की योजना थी (?)

७५. मांस-निर्यात के अलावा सउदी अरब, कुवैत और दुबई तथा अन्य खाड़ी देशों को मांस के लिए ज़िन्दा पशु भेजे जाते हैं। मलेशिया को जमा-हुआ भैंस-मांस भेजा जाता है। वर्ष १९८८-८९ में ११७ करोड़ रुपये का भैंस-मांस भेजा जाता था।

७७. सूचनाएँ हैं कि गत वर्ष (१९९१) में १ लाख मवेशियों की तस्करी हुई, जिससे ७०० करोड़ रुपयों का मुनाफा हुआ। हिसाब लगाया गया है कि गाय, या बैल से प्राप्त जिस मांस की कीमत देश में सिर्फ १,२०० रु. होती है, दुबई में उसके १४ से १८ हजार रुपये आसानी से मिल जाते हैं। खाड़ी-देशों को नियमित मांस-निर्यात भी होता है।

८३. महाराष्ट्र सरकार ने देवनार (बम्बई) में ८-८ घंटों की पाली में चलने वाला एक आधुनिक क़त्लखाना स्थापित किया है, जिसकी प्रति चैन (जंजीर) २,००० पशुओं की बध-क्षमता है। क़त्लखाने में तीन चैन (जंजीरें) हैं। इसके अलावा फर्श-से-हूट कर (ऑफ फ्लोअर सिस्टम) द्वारा ४०० से ६०० तक बड़े पशु भी प्रतिदिन काटे जाते हैं।

८५. १७ मार्च १९९२ को वाणिज्य उपमन्त्री की अध्यक्षता में संपन्न एक अन्तर्मन्त्रालयीन बैठक की कार्यवाही में दर्ज किया गया कि भारत सरकार एक समन्वित क़त्लखाने की स्थापना के लिए उपयुक्त स्थल का चुनाव करे जहाँ मांस की घरेलू तथा निर्यात-संबन्धी आवश्यकताओं की पूर्ति की व्यवस्था की जा सके। सरकार ने दिल्ली प्रशासन को क़त्लखाने के समय-बद्ध निर्माण के आदेश दिये हैं। २९ अप्रैल १९९२ को हुई बैठक में पुनः कहा गया कि उक्त समन्वित/आधुनिक क़त्लखाने को अविलम्ब स्थापित किया जाए।

८९. जापान, आयरलैण्ड, फ्रांस, पोलैंड, और इण्डोनेशिया में प्रत्येक रविवार; सीरिया, अरब में हर शुक्रवार; आस्ट्रिया, और जर्मनी में हर शनिवार और रविवार; पाकिस्तान में प्रत्येक मंगलवार और बुधवार; तथा श्रीलंका में प्रतिपदा, अष्टमी, अमावस्या, और पूर्णिमा को क़त्लखाने बंद रखे जाते हैं।

९३. ताजा आँकड़ों के अनुसार देश में ३६,०३१ सार्वजनिक कत्लखाने (पब्लिक स्लाउटर हाउसेज) हैं, जिनमें से ५ आधुनिकतम, २ कत्लखाना-मांस-संसाधन-समन्वित कारखाने (जिनमें मुख्यतः भैंसों का कत्ल होता है); तथा २४ निर्यातोन्मुख मांस-इकाइयाँ हैं।

९४. विपणन एवं निरीक्षण निदेशालय (डीएमआई) के वरिष्ठ अधिकारियों के अनुसार मांस-निर्यातकों से हुए कतिपय नये गठबन्धनों से मांस की गुणवत्ता पर नियन्त्रण रखने वाली धाराएँ शिथिल कर दी गयी हैं ताकि भैंस-के-मांस में गो-मांस की मिलावट की जा सके। विश्वसनीय सूत्रों के अनुसार इस कानूनी शिथिलता से सरकारी राजस्व में २० करोड़ रुपये का नुकसान हुआ है।

९५. मांस-निर्यात के जीवाणुगत मानकों (बैक्टीरियोलॉजिकल स्टैण्डर्ड्स) को काफी शिथिल कर दिया गया है। पूर्व नियम के अनुसार एस्वीरिक्रिया कोली का प्रति ग्राम गणकांक (काउंट) १०० था; किन्तु अब इसे १,००० कर दिया गया है। इस शिथिलन से पशु-वध को बढ़ावा मिला है।

९६. अल-कबीर एक्सपोर्ट लिमि. का लक्ष्य प्रतिवर्ष १५,००० टन जमा हुआ भैंस-मांस तथा ३,००० टन से अधिक गोमांस/अन्य मांस निर्यात करने का है। कम्पनी इस विपणन से १२४ करोड़ रुपये कमाना चाहती है, जिसके फलस्वरूप सरकार को ६० करोड़ रुपये की विदेशी मुद्राएँ प्राप्त होंगी; किन्तु देशवासियों को शायद यह नहीं मालूम है कि इससे देश को कई हजार करोड़ रुपये की पशु-संपदा का नुकसान होगा, विशेषतः उस पशु-संपदा का जिससे सकल राष्ट्रीय उत्पाद (जीएनपी)

९८. भारत सरकार द्वारा मांस-उद्योग के विकास के लिए नियुक्त विशेषज्ञ-समिति के अध्यक्ष एन.एस. स्वामी ने भारतीय संस्कृति को बाला-ए-ताक़र रख कर कत्ल-से-पूर्व, वध्य पशुओं को मूर्च्छित करने के लिए भारतीय कत्लखानों को ५ करोड़ रुपये के मूल्य की 'केप्टिव बोल्ड पिस्तीलें' देने की सिफारिश की है।

१००. 'अल-कबीर एक्सपोर्ट्स लिमिटेड' के यान्त्रिक कत्लखाने 'आधुनिक सारा संसाधन योजना' (मार्डन फूड प्रोजेक्ट) जैसी मंगलभाषी शब्दावली का इस्तेमाल कर भारतीय नागरिक की सांस्कृतिक ठगी कर रहे हैं। वे अत्यन्त कपटपूर्ण शैली में हजारों निरीह पशुओं का क्रूर, और घृणित कत्ल कर विदेशी मुद्रा अर्जित करने के नाम पर सरकारी खेमों से शाबाशी प्राप्त कर रहे हैं।

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□ मैकडॉनॉल्ड का 'मीनू' (आहार-सूची) पूरी तरह मांस पर आधारित है; इसका मतलब है कि वह पशुओं की पैदाइश, परवरिश, और कत्ल केवल 'मैकडॉनॉल्ड-उत्पादों' के लिए करता है।

□ सरकार ने काफी सोच-विचार के बाद मैकडॉनॉल्ड को भारत में रेस्त्रॉन्-शृंखला खोलने की अनुमति दी है, जहाँ वे मांस, मुर्गी, मछली, दूध, सब्जी, अनाज के बने खाद्य पदार्थ बेचेंगे। -१३.१२.१९९३; डॉ. जी.एन. सिंह, उपायुक्त (महाराष्ट्र/मध्यप्रदेश), भारत सरकार, मांस प्रसिद्धि, उद्योग मन्त्रालय, पंचशाल भवन, खेतगाँव मार्ग, नई दिल्ली-११० ०४९।

नई दिल्ली ईदगाह कत्लखाने से रोज़ाना निकलने वाला १३ हजार लीटर खून यमुना नदी में ही नहीं बहता बल्कि बड़ी-बड़ी दवा-कंपनियाँ दैनिक बनाने के लिए उस खून का कतरा-कतरा खरीद लेती हैं। कत्लखाने में काटे जाने वाले पशुओं के रक्त का यह इस्तेमाल एक लम्बे अर्से से होता आ रहा है।

खामतीर पर गर्भवती महिलाओं के लिए पशुओं के खून से बनने वाला 'इक्सोरेज' टॉनिक बहुत लोकप्रिय है। खून ही नहीं, काटे गये पशुओं के तक्ररीबन हर अंग का इस्तेमाल टूथपेस्ट, सरेस, फेवीकोल, चीनी के बर्तन, सनमाइका, डसुलिन इजेक्शन इत्यादि के बनाने में होता है।

एक तथ्य यह भी है कि कत्लखाने के कसाई खून बेच कर होने वाली कमाई को 'हराम' मानते हैं और इसीलिए इस आमदनी से ईदगाह के पास ही एक मुफ्त दवाखाना चलाया जाता है।



# COW

*Rab Ka Shukr Ad'a Kar Bh'ai  
Jisne Ham'ari G'ae Ban'ai  
Kyahi Ghareeb Aur Kaisi Py'ari  
Subha Hui Jungle Ko Sidhari  
Dana-Dunka, Bhoosi-Choker  
Khaleti Hai Sab Khush Hoker  
Pani Peekar Ch'ara Charker  
Sh'am Ko Ayee Apne Ghar Per  
Kal Jo Gh'as Chari Thi Bun Mein  
Doodh Bani Woh Uske Thun Mein  
Doodh Dahi Aur Mattha Mask'a  
De Na Khuda To Kiske Bus ka.*

*"Maulvi Muhammad Ismail Meeruthi"*



فرید بک ڈپو (پرائیویٹ) لمیٹڈ

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